



# The Theosophic Messenger

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**American Section Theosophical Society**

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# THE THEOSOPHICAL SOCIETY

"There is no religion higher than truth."

Founded by Col. H. S. Olcott and H. P. Blavatsky. Mrs. Annie Besant, President.

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1908. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

*First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, cast or color.*

*Second—To encourage the study of comparative religion, philosophy and science.*

*Third—To investigate unexplained laws of Nature and the powers latent in man.*

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

THEOSOPHY is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and love which guide in its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eye of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavor to live them. Every one willing to study, to be tolerant, to aim high and work perseveringly is welcomed as a member, and it rests with the member to become a true Theosophist.

The headquarters, offices and managing staff are at Adyar, a suburb of Madras, India.

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## ART AS A FACTOR IN THE SOUL'S EVOLUTION

It is difficult to define Theosophy with a phrase; but were one asked so to define it, perhaps one could hardly do better than to say that it is a way of looking at the world and its activities, a way of looking at the universe and man from the standpoint of their Creator. To look at everything from the standpoint of God and not of man—this is the gift that the Divine Wisdom bestows on those that cherish her. Hence it is that there is nothing in life that is not interesting to the Theosophist; the speck of dust on the ground and the glowing nebulae in the heavens that are to form solar systems, the tiny living cell with its untold mysteries and the Elder Brothers of our race that are the glory of our humanity—all these have their message for him and tell him something of Theosophy. Science and Art, Religion and Philosophy, every conceivable branch of knowledge, is but a means whereby he gains a glimpse of the Divine Wisdom that is the manifestation of the mind of God.

With this old and yet ever new synthesis of life's activities to guide his vision, man looks on the universe with new eyes; he holds in his hands the key to the riddle of the universe, and even if when veil after veil is lifted there must be veil after veil behind, yet each raising of a veil will only be to add new glory to his vision.

With the first true glance into the real meaning of life that comes with the study of Theosophy in its modern presentation, three facts will ever stand insistent before the consciousness of man. Of these the first is that everywhere in the universe, at every conceivable point in space, and yet outside it all, there is a Consciousness, the expression of whose Will is the universe visible and invisible. Call it by what name we will, the fact is the same; God, Absolute Spirit, Divine Law—these are merely so many different ways of conceiving this truth. We may regard God, the one Consciousness behind all things, with many a philosopher as Pure Being, or as the Eternally Holy from the standpoint of re-

ligion; it will be the aim of this paper to point out the significance of yet another aspect as the Infinitely Beautiful.

It is this aspect that the Divine Plato revealed to the world; and the few in Persia and India that follow the mystical philosophy of the Sufis still attest to this day that it has not been altogether forgotten.

Furthermore, this consciousness or being of God manifests itself in the universe, we are told, in a trinity of threefold activity, symbolized in diverse ways in the world-religions; of these many trinities, which are symbols, one is taken for the purpose of this paper—that of Power, Wisdom and Mind. Usually this trinity is thought of as Power, Wisdom and Love; but Mind is here substituted for Love for the following reasons. A difference is meant to be conveyed between Mind and Wisdom; mind it is that gathers facts of consciousness, analyzes them, synthesizes them, and thus slowly comes to certain conclusions, and finally to generalization; through the workings of the mind there arises knowledge, as distinct from wisdom. But wisdom does not analyze or synthesize; the thing or law is known by another process, whose faint manifestation among us now is that of intuition; it is known from within and not from without. When wisdom works, for an instant the duality between knower and the thing known ceases, and the new fact of consciousness is gained from within.

Wisdom, then, is the second aspect of this trinity. But in reality Wisdom is, to our consciousness, a flashing back and forth between a duality of Beauty and Love; there may be knowledge of a thing or person through the working of the mind, through reason, through judgment; but the wisdom of it arises when through a flash of what to us is love there arises a momentary identification of knower and known and with that the sensing of the Pattern or Archetype, the Beautiful-in-itself, of which the thing known is a particular manifestation. Beauty, then, cannot be separated from Love, nor Love from

Beauty, for they are the inseparable dual manifestations in time and space of Wisdom.

The second great fact that is understood with the true vision of life is that everything in the universe is directed by intelligence. We realize that the scheme of life and activity that we call evolution is the result of a conscious direction; and that this direction is in accordance with a Plan made by a Master-Mind. Facts of evolution from this standpoint assume a new significance, for evolution is the realization in our world of consciousness of this divine Plan. Nature is not, then, blindly working to produce forms that will adapt themselves to changing conditions; but it is chaos that is being slowly and laboriously moulded into a cosmos after a Pattern that exists from the beginning of things.

This pattern is Plato's World of Ideas, in which exist the archetypes of things. In one of its aspects it is Kant's world of the things-in-themselves, out of space, time and causality; it is too the Divine Mind of Berkeley. What the general concept is to the particular, such is the relation of the archetypal world to our world of time and space.

Before the beginning of evolution the Divine Mind conceives the archetypes of forms in which the divine life is too manifest; but before man's consciousness that is an expression of that life can exist in full self-consciousness in the archetype, it must first slowly be conscious on a lower realm in the several manifestations of that archetype. Let us consider, for instance, what seems an evident fact, that it is in the scheme of evolution that the human soul is to be clothed in the future in an ideal form, perfectly beautiful and a full expression of the life within. The Divine Mind conceives the archetypal form, and thence it exists as an absolute reality in the World of Ideas. But a long process of evolution has to be gone through before this aim can be realized, and the human soul in full consciousness can take the archetypal form itself as its vehicle. First, the archetype is brought down from the World of Ideas into lower regions; when this happens, the archetype, that is the reality at the back of a general concept, at once manifests itself as many particulars; forms then are to be built up in matter with these particular manifestations as models. Furthermore, as self-consciousness in the human soul is first developed in the lowest realms of matter, these particular types will there appear; they will perhaps be hardly recognizable as particulars, for the virgin matter is difficult

to mould and the forms will be of the roughest and crudest. But slowly the guiding intelligences modify these crude manifestations one after another so as to perfect them; and thus the human consciousness is taught to pass from a vehicle of one particular type to another and so slowly onwards to life in the archetype, itself.

This, then, is the reason, when we consider the human form, that we can trace its broad outlines in the lowest vertebrata and the planning for it in yet earlier forms; the slow laborious march of evolution through one kingdom of nature after another, and in the human, through one race after another, is all but the work of teaching the divine life that at our stage is the human soul to grow in power, till it shall be able to exist in the archetypal form itself and so stand in the presence of God the father and His perfect Son.

Similarly, too, just as there exists as the perfect vehicle of man's consciousness the archetypal form to which we are marching, so also are there archetypes behind all particulars, whether they be forms, emotions, or thoughts; and the work of evolution is to train man to live in these archetypal ideas and emotions, and not in their particulars, and so realize his divinity.

Three facts, it was stated, stand clearly before the student of Theosophy; of these, two have been mentioned; first, that there is in the universe behind all force and matter a Consciousness, omnipresent and eternally beneficent, call it by what names we will; and, second, that this Consciousness has at the beginning of things made a plan in accordance with which evolution is being guided. The third follows from these two, and it is that man's duty is to understand what is this plan and work in harmony with it, for his progress and happiness lie in that alone. It is the understanding of the plan and the harmonious working with it that is the theme of this paper, showing in what way Art may be a means.

Now man, the child of God, is made in the image of God; and just as there is in the Unity of the Divine Consciousness a Trinity of manifestation, three similar aspects are found in man also. The divine trinity of Power, Wisdom and Mind, Father, Son and Holy Ghost, finds its reflection in man as Spirit, Intuition and Intelligence. In the growth of the soul the expansion of consciousness proceeds from below and hence the first to manifest in man is Intelligence; and then what is designated by the term Intuition, which embodies in it-

self not only a sense of unity through love, but also the essence of Intelligence; and finally, when man approaches perfection, Spirit manifests in all its power, containing within itself all that was the life and soul of Intuition and Intelligence.

Man's duty is to work with the divine plan. But at first man's soul is but feebly conscious, with but little intelligence, and he finds himself united to an animal of much power that has been slowly built for him through the ages through the long process of evolution. The body and its energies are the vehicle of the soul, but they have come from the animal world, bringing with them the animal tendencies of self-assertion and selfishness and the strong instinct for the need of a struggle for existence and self-preservation. Were man left alone to evolve by himself at this stage, progress would be infinitesimal, and indeed there would be far more a reversion to animal brutishness than an evolution to human virtue.

But man is not left alone to evolve; teachers and law-givers, the perfected men of a past age with a knowledge of the divine plan, now appear and direct the growth of the souls of men. At first, very largely, an element of fear comes in the rules of guidance, for the only thing that the savage knows is that pain is to be avoided; he has only intelligence working in him, and only this can be appealed to; and the guiding rules are of such a nature that even his dim intelligence can assent to them, seeing how according to them transgression and pain follow in quick succession. There is, nevertheless, in him intuition, a higher faculty than intelligence; it is feeble, only a spark that has just come from the flame. This is a far more potent factor in the soul than the intelligence, and even at this early savage stage an appeal is made to this nascent god-head within. Hence there are proclaimed to him dictates of altruism, proved more false than true within the limited experience of the dawning intelligence, such as, Hatred ceases only with love, Return evil with good, Love thy enemies; and we shall find that in almost every savage community there exists or has existed this teaching of altruism, generally attributed to some mythical hero or god.

We must not forget this fact, that always in man, even at the lowest, there is within him something that can respond intuitively to the highest code of ethics and give assent thereto, though it may be almost impossible to put it into practice; it is this that shows the possibility that a human soul may evolve through good alone to possess in perfection and

strength all those qualities of heart and mind that normally are strengthened, but never originated, in the struggle with temptation and evil. "There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature, you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are still there in reality."

Slowly man evolves through experience. At first many experiences are required to teach him one law; he has but the mind to work with and many isolated experiences does he go through before there rises in his mind the generalization that is the law of conduct or the truth of nature. Life after life he lives on earth making slow progress, slowly generalizing, one at a time, the immutable laws of things. At first carried away by the impetuosity of the desires of his earthly garment, he is unjust to many; and through that comes much suffering, the result of his injustice to others; but slowly there arises in his mind the idea of justice as a law of his being. Again, too, being almost the slave of "the will to live," and with a fierce thirst for sensation, he goes to extremes, recoiling from the excess of one kind of sensation or emotion to excess of other kinds, suffering much in the process and learning little; but still gradually as the outcome of his experiences of pleasure and pain there arises within him another law of being, temperance. Similarly, too, through refusal to recognize the just bounds that are imposed upon him by the eternal laws, through impatience to obtain what is not yet his due, he brings suffering on others by these means, and himself suffering in return he slowly learns patience, patience to plan and to achieve and to suffer without complaining.

Each of the virtues that the man learns throughout his many lives becomes a law of his being; it is a generalization from many particular experiences, but when once generalized is his own forever, a part of himself; and in so far as he thus generalizes, he gets a glimpse of the divine plan in which the generalizations exist as archetypal ideas.

(To be continued.)

—C. Jinarajadasa.

## CHRISTIANITY'S PLACE AMONG RELIGIONS

We of this Western World have so frequently heard the statement that there is but one religion in the world, and that that one is the Christian, that we have grown to accept this as a fact, instead of investigating for ourselves. We are told that all other religions are empty of truth and empty of Spirituality. The followers of the Christ firmly believe that in order to attain to eternal happiness, the Christian religion must be embraced. And there is not the slightest doubt in their minds that the Christian religion surpasses all other religions in the purity of its ethics, the high standard of its morality and the accuracy of its Sacred Scriptures. It has been the accepted belief among Christians that, until the advent of the Blessed Savior as Jesus, the World was left in total darkness, as regards things spiritual. That for millions of years, the races of men who preceded us, and who were also the children of God, were left without spiritual guidance and without spiritual food. That, though these earlier races may have had what they termed holy scriptures, these were not inspired as the Bible is said to be. In short, our good friends, the Christians, are quite certain that all races, save a very small handful of people, were, and are, quite ignorant as to the nature of God and of things pertaining to the spiritual life.

With the translation into English of more and more of the Sacred Books of the East and consequently a fuller knowledge of their teachings, this idea is becoming considerably modified, and the Christian Scriptures are fast being recognized for what they are, repetitions of the teachings of the older Scriptures of the world. Science has indisputably proven that the Bible is fallible in regard to facts and Science has been aided in her task by the students of comparative religions. There are now not a great number of Christians who still deny the theory of evolution, with all its grand possibilities for the future.

Now, let us try to discover the place occupied by Christianity among religions. Let us see what were the teachings of the early church before theology completely distorted the meaning of the plain statements made. Instead of looking for differences, as is the usual way, let us try to find similarities among religious teachings. In her eagerness to prove her superiority over other religions, the Christian has been forced to drop many

a grand old truth, the retention of which would have proven that Christianity had the same origin as the other old religions, but by thus isolating herself the Christian Church has lost power and is losing it steadily, for all over the Christian world, churchmen are alarmed at the sight of empty pews. This deplorable state of affairs will increase, rather than diminish, unless the Church looks to herself to discover the lack, instead of blaming the various new sects springing up all over the West. For men of intellect are not satisfied with the teachings which they receive in the Church and if the Church persists in giving stones to those who ask for bread, starving men will find food elsewhere. Let the Church revive the grand old truths which are her birthright and she will grow in power and in glory and become what she is meant to be, a world power.

Now all great religions which preceded the Christian, claim to have in their possession certain secret of esoteric teachings which are spoken of as the Mysteries. These teachings are never given out to the public but are taught only to those who live lives of absolute purity. The reason for such discretion on the part of those who have the Mystery teachings in charge becomes evident when we learn that those initiated into them, come into possession of super-physical powers, such as the control over men's minds, power over natural laws and so on. You remember the power of vril described in Bulwer Lytton's story, *The Coming Race*? This is something of the power possessed by those in the Mysteries, so that you will readily see that these teachings could not be placed in the hands of those who were ignorant and selfish. For men must become "harmless as doves ere they may become wise as serpents." Children are not allowed to experiment with dangerous chemicals nor with electricity, the higher teachings are only given when the child is advanced enough to receive them without danger to himself or to those around him. And so it was with the Mystery teachings. The instructions were given only to those who had proven that their possession would not be turned to selfish ends.

Every religion worthy the name has, or had, these Mystery teachings, the Christian no less than any other, and we shall try to find some of the evidence which will go to show that the Christian Church was not behind the others

in the possession of secret teachings. If you ask, "where are these teachings now?" I will reply by asking in turn, "Can you wonder that the Mysteries were withdrawn from the public eye, when we remember the fate which overtook those who ventured to teach them openly? Christians did not hesitate to silence by means of the dungeon, the rack and the stake, those who were brave enough to declare the existence of the Mysteries. The natural laws could not be taught, when these teachings were in conflict with those given out by the Church. The horrible death of the martyred Bruno surely proves this, and had not Galileo retracted, his fate would have been equally horrible. The treatment received by the Gnostics, the wise men of the early Church, should make us realize that the Mysteries could not be taught to a race which was drunk with ignorance and superstition. Thus we see why the Mysteries were withdrawn from public observance, now let us see what the Bible has to say about them. The New Testament will help us and the words of the Master, Himself, will surely carry weight with His devoted followers, and in the writings of Origen we find that he says these words of the Christ refer to the Mysteries in the Church. "And when they were alone, they that were about Him, with the twelve, asked of Him the parable, and he said unto them, "Unto you it is given to know the Mystery of the Kingdom of God, but unto them that are without, all these things are done in parables." We are told that when Christ spoke to the public—"with many such parables spake He unto them, but without a parable spake He not unto them, and when they were alone He expounded all things unto his disciples."

For His disciples, through purity of life, had fitted themselves to receive the higher teachings. But even the disciples were not able to receive all the Mystery teachings, for Christ says to them, "I have yet many more things to say unto you, but yet cannot bear them now," conclusively proving that it required further preliminary teaching ere the pupil could receive the next and higher grade of instruction in the Mysteries. St. Clement, who was also one of the early Church Fathers, speaks of the danger of giving out to the ignorant and untrained the secret teachings. Therefore, nowhere will you find a written record of them, they are not sold at public bookstands. No esoteric teachings are ever written, nor are they ever preached from a public platform. The Mystery teachings

were always transferred from teacher to pupil, from "mouth to ear." This has been the method employed in Masonic lodges, also, for Masonry contains, if not the spirit of the esoteric teachings, at least the letter. In its early days Masonry contained much that was of value, as indeed it still contains much, but Masons have lost the key to that which is taught in their lodges, because the majority of Masons have not the required purity of life which would enable them to understand the teachings. For the purity of life which is required to understand the Mystery teachings is a purity unknown to modern Christians and the life of a good man, or, what is popularly called a "good Christian," is hardly a step in the attainment of this standard of purity. To attain it requires constant and strenuous effort. Those who reach this perfection of purity are spoken of as Initiates, and of these Initiates, Paul was one of the greatest known to the Christian Church.

Paul, too, refers to the Mysteries when he says, "We speak of the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the world began." And then the great Initiate who was not speaking to Initiates like Himself, but unto them that were without, went on to say, "And I, brethren, could not speak to you as unto spiritual, but as carnal, even as unto babes in Christ." Paul makes a number of allusions to the Mystery teachings, and in handing them on to Timothy, Paul earnestly enjoins him to keep the secrets committed to him. For we have seen the dangers which would follow the public teaching of the Mysteries. The super-physical powers already mentioned are the possession of all those initiated into the Mysteries. We see these powers embodied in the Christ, for we know that He was Master over the laws of nature. The life of sacrifice and selfishness required of those who would become perfect is shown in the story of the youth who asked the Master how he might attain to eternal life. The Master told him to give away all his possessions if he would become perfect, and in saying "if thou wouldst become perfect," the Master meant, if thou wouldst become an Initiate, for perfect is one of the titles bestowed upon those who were initiated into the Mysteries. Many other titles were given to these Pure Ones, each indicating that they had reached a state of perfection. Among these titles, that of "a little Child," and an "Infant," were used, showing that innocence

and purity as beautiful as that of childhood had been reached by them. And the Master's words, "Unless ye become as little children, ye cannot enter the Kingdom of Heaven," did not refer to the temporary state of bliss into which we all pass for a time between our incarnations here on earth, but referred to a union with God, which has no end, consequently is a liberation from the wheel of births and deaths, the cycle of necessity, which all men are treading and must tread until they have learned the object of evolution and the Goal of Humanity.

I have given only a few instances wherein the Mysteries are mentioned in the Bible. Those who desire further detail, may study Mrs. Besant's wonderful book, "Esoteric Christianity" from which this lecture is drawn, and they should also study their Bible by the light thrown upon it by her inspiring words. Those who are Christians need not fear that they will lose their Bible by so doing, on the contrary, they will find a newer and a truer Bible, and one which cannot be torn from them, no matter how many discoveries may be made by science or by archeology. We are all familiar with the words of Mr. Tyndal in his "Fragments of Science," wherein he says, "The impregnable position of Science may be stated in a few words, we claim and we shall wrest from Science, the entire cosmological theory." This does not seem to have been an idle boast for Science has already upset a number of theories held by those who take the Bible as their authority. And Science will tear page after page from our hands, unless we step upon higher ground and defend the Bible by the light of reason, instead of by the light of faith alone. For rightly interpreted the Bible contains statements about great cosmological facts which cannot be upset by Science.

We have seen that if carefully studied, the Bible is found to contain references to the Mystery teachings, in common with other scriptures. This is our first point of similarity between the Christian and other religions and for our second point we have the fact that every great religion teaches that God is a Trinity, that he is Three in One or One in Three. The Christian Church is not the first to teach this doctrine; on the contrary, it has been taught and with more details than are given by Christianity, as to the function of the Three, since time immemorial, the Christian Church merely proclaiming an

ancient truth. A third teaching held in common among all religions is that of the Seven Spirits before the Throne. In Christianity these are referred to as Archangels, in other great religions they are spoken of as Sons of God, and various names are given them, though no matter what the name we may always recognize the same Seven Spirits. Ranging down from these are all grades of Beings which are mentioned in all the Scriptures. The functions of these hierarchies are given in some detail in the Eastern Scriptures, each having its place and duty in the building of the solar system, the solar system being recognized as an expression of, or an emanation from, God. An understanding of the hierarchies will explain some of the obscure passages in the Bible, for its members. They are the Agents of God; it is They Who carry out the Divine Will, in every department of Nature, and on every plane of the Universe. That we do not find them clearly spoken of in the Bible, is due to the fact that the details were given only to those in the Mysteries. But that these details were taught is shown by one of the disciples of St. John, Ignatius, who mentions the various kinds of angels and hosts, the authorities, the cherubim and seraphim. If it is admitted that these various hierarchies exist, we may also admit that the Hindus are correct in their recognition of them.

Then there are a number of passages in the Bible which go to show that the Christ believed in, and taught, Reincarnation. He plainly refers to a previous life of St. John on earth and of His own. This is our fifth point of similarity, and for our sixth we have the law of Cause and Effect, the Law of Karma as it is called. For there are a number of references in the Bible which go to show that this law of absolute Justice was part of the teachings of early Christianity. The Christian Church, that is, the Catholic portion of it, teaches the efficacy of prayers for the dead as do Eastern Scriptures. Christ Himself descended into Hell to preach to the souls that were imprisoned there. This fact might also show us that hell is not eternal, for what would be the object of preaching to souls for whom, according to Christian teaching, there was no hope? All religions have their masses and they have their teachings about the life after death. In the Catholic religion the state of existence between earth-life and Heaven is spoken of as purgatory. Theosophy speaks of it as Kama Loka, the place of de-



sire; Eastern Scriptures have a wealth of detail about this not very pleasant place. The name varies, but the same place or state is ever meant. Where, then, does Christianity differ from the other great religions? Our last, though certainly not least, point of likeness is the fact that every religion has its Divine Founder, who is said to come to teach a world religion. The records of the lives of these Great Ones are ever the same. The same glorious personality is described. The same infinite compassion, the same wonderful powers over natural laws are ascribed to each of These Divine Men in turn. And who shall say which One is greater than Another? Who of us is in a position to compare These, as far above our limited comprehension as the stars are beyond our reach? All These, our Elder Brothers, teach the same inspiring truths, preach the same morals, state similar facts about the natural laws and the constitution of man of man, always give out the same fundamental doctrines. How can they do otherwise? "There is no religion higher than Truth." How, then, can Those who are Truth preach aught else? The details may vary, and they do, but this is simply because they are given out at different times and to different peoples, in whom knowledge and understanding differ. These truths are presented to suit the needs of the people and the times at which they are given, but the object of every presentation, every revelation, is to aid

men in their search after God. Men reach Him in various ways, and it is absurd to say of the millions of men who live upon earth and the millions of men yet unborn, who shall live upon it, that all must reach Him through the Christian faith. The Christian religion will have its time of growth and its time of decay and will die in the sight of men as have other and far grander religions which in their turn have been replaced by others, better suited to the needs and times. God is the Father of all men and He leaves none of His children without spiritual guidance. In His sight all religions are the same, for all have the same object, the turning of men's minds from earthly to heavenly things. The Bhagavad tell us most beautifully how men may approach God from all sides, where we read, "However men approach Me, even so do I accept them, for the path that men take on every side—is Mine." It is natural that the paths which men take on every side, through every religion, should lead to the same goal, for every religion has its source in the same great Well of Truth. Christianity, then, does not differ from the other religions and I trust that these others may be raised to the same position of dignity, in your minds, if not yet in your hearts, which Christianity occupies. Theosophy is not hostile to any religion, how can it be when it sees in them all different expressions of the same Truth?—Alma Kunz.

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### THE ALCHEMIST

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Love is the filling from one's own  
 Another's cup;  
 Love is a daily laying down  
 And taking up.  
 A choosing of the stony path  
 Through each new day,  
 That other feet may tread at ease  
 The smoother way.  
 Love is not blind, but looks abroad  
 Through other eyes,

And asks not, "Must I give?" but "May  
 I sacrifice?"  
 Love hides its grief, that other hearts  
 And lips may sing;  
 And, burdened, walks, that other lives  
 May, buoyant, wing.  
 Sinner, hast thou a love like this  
 Within thy soul?  
 'Twill change thy name to saint, ere thou  
 Hast reached thy goal.  
 —Independent.



## GLEANINGS FROM SUFI MYSTICS

To the brotherhood of the Great White Lodge is given the privilege of distributing spiritual force for the lower planes to aid in the uplifting of younger souls in varying stages of evolution.

Some already started on the "Path of Return"; some seeking to enter; others only looking with longing eyes for any thing that will satisfy their world weariness.

Through many channels, in many ways the Masters of Wisdom are working; giving ever the help most needed to the age and people.

Ever as the Masters will, the force descends. An intent listener may hear chanted in musical rhythm "WE ALL ARE ONE." This keynote echoing downwards with lessening intensity, strikes here and there, answering chords; finds many a weary pilgrim, who turns again home looking towards the path leading to union with the Higher.

There is one Goal; many are the paths leading thereto; always interesting, often helpful or inspiring is the study of the different ways by which the Divine sparks seek the Parent Flame. Those traveling upwards by means of Raja Yoga, the kingly science, recognize in SUFI Mystics kindred spirits born of the same Ray. Their words of devotion call forth responsive chords of sympathy and understanding; to follow the channels they have made is to work along the lines of least resistance. Our hearts are thrilled with words like these:

"Mirrors God maketh all atoms in space,  
And fronteth each one with His perfect face."

Pure spirit is the wine of God's will

All matter is the scum of His cup;

So the former Life's goblet shall fill,

When the latter is all drunken up."

Sufism is found in all nations; flourishing most luxuriantly among the Persians. The word SUFI has been given several different definitions; one applies it to the tenets of the believers; one claims it is derived from the word SOFA, meaning sincere, pure; one claims it is derived from the noun SUFI—wool, as the distinctive garb of many of the believers is a woolen garment.

The name SUFI was first adopted by a Syrian ascetic. The essence of SUFI practice was voluntary poverty, mortification, obedience, renunciation.

In Persian mysticism is found a philosophic conception of God. Many beliefs are similar

to those held by the ancient schools of Greece. Light reflected, is still Light. Love becomes a mystic passion signifying union with God. As the rays of the sun dart forth, then are re-absorbed, so the divine essence should return "to that from whence it came."

The doctrines of SUFISM are briefly outlined by Sir John Malcoh in his History of Persia. There are Four stages; the first that of average humanity who should obey the divine law and observe the established religion. In the second stage the disciple gains power and force, enters on the path; religious forms and ceremonies can be abandoned for spiritual worship. The third stage is that of supernatural knowledge; the disciple is inspired, equal to the angels; man must die to worldly life before the saint is born. The fourth stage, is complete union with God.

To the mystic devotee absorbed in contemplation whose sole aim is union with the Divine, the sun is only a spark from the light of His wisdom; the sky a bubble on the ocean of His power. The devotee believes that an hour of meditation and silent love is of more avail than 70,000 years of external worship. "The ways of God are the number of the souls of men." Love is the sovereign alchemy that transmutes the base metal of humanity into the Divine Gold. By love the Pilgrim learns to forget self, and to see only the Beloved and at last realizes that what he loves in his Beloved, is a mere dim reflection of the Eternal Beauty, which appears in thousands of mirrors, yet is but One.

Some of the oldest records of SUFI doctrine are found in the Desatir—the sacred book of a Sect. The work was said to be well known among the followers of the most ancient religion in Persia; its date is ascribed to the sixth or seventh century. Copies of the Desatir are very rare. A synopsis of the work is given in the Dabistan or School of Manners which was written about the ninth century. The author of the Dabistan is supposed to have been a Moslem traveler—a Sufi who writes an account of the religions of different countries; many of the statements given are common to other forms of the Wisdom Religion.

There are said to be two main divisions of beings in the Universe. The first division have no connection with the material world; of these, are two classes; the Cherubim or Great Angels who notice not the world nor

inhabitants; the second class witness and wonder at His power, and are the ministers of His bounty.

The second division are connected with the material world; these are also divided into two classes. The high angels whose work is in heaven and the lower angels whose work is with the manifested world. Many thousands are appointed to the human race; many thousands to the animal, vegetable, and mineral kingdoms. There where Seven Angels are not assembled, not a leaf can germinate from a branch. (We see in the Seven Angels the Seven Divine Powers.) Spirits of fire, geni and demons belong to the lower angels of whom Iblis is chief and ruler. Iblis is also said to be the power of the imagination.

Matter is not eternally existent. The spirit of mankind is the absolute spirit of divinity.

The Masnavi, called the "Paradise Lost" of Islam, is regarded as a valuable document of the Faith. In Turkey it is called the amulet of the soul, while Sir John Malcolm speaks of it as the "Bible of Persia."

The author Jealu d'Din also called Rumie lived in the twelfth century. He is considered the greatest mystical poet of any age; even as a child he had marvelous dreams and saw ecstatic visions.

The Sufi saint Attar predicted his future greatness in these words: "The day will come when this child will kindle the fire of divine enthusiasm throughout the world." He founded the Order of the Dervishes called the Man-lauis, an order noted for piety, mystic dances, music and songs. The members wore mourning costumes. The Masnavi, Rumie's great mystical poem, was written for the benefit of the Order. After his death the leadership of the Order was kept in the family 600 years. The following instructions were left to his son:

"My testament is this: that ye be pious toward God, in private and in public; that ye eat little—sleep little—speak little—; that ye depart from wickedness and sin; that ye continue instant in fasting and steadfast in vigilance; that ye flee from carnal lusts with all might; that ye endure patiently the contumely of the world; that ye shun the company of the base and foolish and consort with the noble-hearted and pious.

"Verily the best man is he who doeth good to men; and the best speech is that which is short and guideth men aright. Praise be to God who is the only God."

The Masnavi consists of 26,000 couplets in six books dealing with Sufi philosophy in a series of stories having spiritual maxims and interpretations. The main object being to teach the fatherhood of God and explain the origin of evil. A mystical or sacramental view is taken of the universe; seeing ever in the visible universe outward signs of the inward spiritual realities; in human beauty, types or Divine perfection. The poet's view of Saints is that held by Catholics, classing them as special favorites of heaven; endowed with miraculous gifts. Of unrecognized Saints there are said to be always on earth 4,000 persons who are saints without knowing it; born with natural goodness. Pure gold needs no stamp to give it value.

Man evolves out of inanimate matter through vegetable and animal life.

I died as a mineral and arose as a plant,  
I died as a plant and rose again an animal,  
I died as an animal and arose a man,  
Why then should I fear to become less by dying?

I shall die once again as a man  
To rise an angel perfect from head to foot!  
Again, when I suffer dissolution as an angel,  
I shall become what passes the conception of man!

Let me then become non-existent, for non-existence

Sings to me in organ tones, "To Him shall we return."

"Every moment the voice of Love is coming from left to right,

We are bound for heaven; who has a mind to sight seeing?

We have been in heaven, we have been friends of the angels;

Thither then let us return, for that is our country;

We are even higher than heaven and more than the angels;

Why pass we not beyond these twain?

Our goal is majesty supreme."

"Worldly scenes are the ladder of earth,  
Spiritual senses are the ladder of heaven."

"Every night, Thou freest our spirits from the body

And its snare, making them pure as rased tablets;

Every night spirits are released from this cage

And set 'free; neither lording it nor lording  
over;  
At night prisoners are unaware of their  
prison,  
At night kings are unaware of their majesty;  
Then there is no thought or care for loss  
or gain  
Nor regard to such an one, or such an one."

Men's bodies are like pitchers with closed  
mouths;  
Beware until you see what is inside them,  
The pitcher of this body holds the water of  
life,  
Whil'st that one holds deadly poison.  
If you look at the contents you are wise  
If you look only at the vessel you are mis-  
guided.  
Know, words resemble these bodies,  
The form misleads, but the inner meaning  
guides."

"The Song of the Reed" is called the key-  
note of the Masnavi. The following verses  
may lead to a reading of the whole poem  
which is full of truth and beauty.

Body is not veiled from soul, neither soul from  
body  
Yet no man has ever seen a soul."

The Beloved is all in all, the lover only veils  
Him;  
The Beloved is all that lives, the lover a  
dead thing.  
Then when the Beloved feels no longer love's  
quickenings  
He becomes like a bird who has lost its  
wings, alas!  
How can I retain any senses about me,  
When the Beloved shows not the light of  
His countenance?  
Love desires that this secret should be revealed  
For if a mirror reflects not, of what use  
is it?  
Knowest thou why thy mirror reflects not?  
Because the rust has not been scoured from  
its face.  
If it were purified from all rust and defile-  
ment,  
It would reflect the shining of the Son of  
God."

"The Sun of the Soul sets not and has no  
yesterday  
Though the material sun is unique and  
single;

We can conceive similar suns like to it,  
But the Sun of the Soul, beyond this firm-  
ament,  
No like thereof is seen is concrete or  
abstract."

Saadi and Hafiz of Shiraz are two of the  
brightest stars among the constellations of  
Persian poets of the twelfth century. Some  
knowledge of Sufi symbolism aids the student  
to find the hidden and inner meaning in their  
writings. The following definitions are given  
by John Payne, the poet translator of Hafiz:

Way—Road to spiritual perfection and union  
with God.

Wayfarer—Devotee.

Stations—Degrees of religious progress.

Elder of the Magians—Spiritual head as  
chief of the sect.

Minstrel and Cupbearer—Religious instruc-  
tors.

Winehouse—Oratory or Dervish cell.

Mole on Beloved's cheek—Point of indivisible  
unity.

Down on Beloved's cheek—World of spirits  
about God's throne.

Beloved's waist—Divine glories unveiled.

Beloved's lips—God's words not heard but  
understood.

Her Embraces—Rapture of devotion.

Her beauty—Perfection of God.

Her ringlets—Details of His mysteries.

Union with Beloved—Ecstasy of oneness  
with the Deity.

Sleep—Meditation.

Wafts of perfume—Hope of the Divine  
favor.

Debauches—Idolators—Devotees who have  
renounced the world.

Mirth, drunkenness, wantonness—Religious  
ardor and abstraction from earthly thoughts.

Saadi's life extended over one hundred  
years. The first thirty were given to study;  
thirty more to traveling; the remainder to de-  
votion. He made the pilgrimage to Mecca  
fourteen times; assisted in wars against the  
infidels in Asia Minor and India. Of his life  
he says "I have wandered to various regions  
of the world and everywhere have I mixed  
free with the inhabitants; I have gathered  
something in each corner; I have gleaned an  
ear from every harvest." His last years  
were spent in a cell near Shiraz in contempla-  
tion.

A religious man of Shiraz who doubted  
Saadi's sanctity one night in a dream was  
taken to Paradise, where the souls of the

blessed were singing the praises of the Almighty chanting some of Saadi's verses which they said were more acceptable to God than a year's adoration of the whole choir of angels; on awakening the man heard Saadi chanting in holy ecstasy the same verses he had heard in his dream.

Of Saadi's writings the best known to English readers is *Gulshan-i-Ray*—The Mystic Rose Garden—which answers fifteen questions on the doctrine of the Sufis. The correspondence between European mysticism and Sufism is of interest. Many Catholic definitions of mystical theology are like those of Sufism. Many ruling ideas are similar; some identical. Both systems are religions of the heart; both exalt the inner light above the outer ordinances; both crave and indulge in visionary raptures; supernatural exultations; both have a tendency to Pantheism; both use sensuous figures to express their visions and raptures. The imagery of the Rose Garden can be matched in St. Bernard's sermons on the Canticles, the effusions of St. Theresa and some of the Catholic mystical hymns. In *Gulshan-i-Ray* are given briefly the fundamental principles of Sufism. Sense and reason cannot transcend phenomena or see the real Being that underlies them all; so sense and reason must be transcended by the inner light, the divine illumination in the heart which is the only faculty that enables men to see the Infinite. The outer world is non-existent; an illusion. Man's whole duty is to shake off this illusion; to die to self; to be united and live eternally in the one real Being. Outward forms prolong the illusion; one should be passive that God may work, letting the Divine light and grace enter the chamber of the heart.

Know the world is a mirror from head to foot,

In every atom are a hundred blazing suns;  
If you cleave the heart of one drop of water  
A hundred pure oceans emerge from it.  
If you examine closely each grain of dust  
A thousand atoms may be seen in it."

Through this process of reflection each atom is potentially a mirror of any or all of the Divine qualities. Any atom transcending its limitation becomes the ALL.

"Go sweep out the chamber of your heart  
Make it ready to be the dwelling place of the Beloved;

When you depart out He will enter in.

In you, void of yourself, will He display His beauty

Until you cast away obstacles before you  
The light enters not the chamber of your heart;

As there are four obstacles in this world,  
So also, the modes of purification from them are four.

First—purification from the filthiness of the flesh;

Second—from sin and evil, whispers of the tempter;

Third—is the purification from bad habits—which makes men as beasts of the field.

Fourth—Is the purification of the secret. For at this point the pilgrim's journeyings cease.

Whoso is cleaned with these purifications,  
Verily, he is fit to commune with God."

Hafiz, the maker of endless songs, whose clear, harmonious style shows learning and intimate knowledge of both hidden and apparent nature of things, has been classed by John Payne as one of the "exiled Sun Gods" winged for the travel of the plains of heaven. The splendours of their celestial origin shines in their faces—free were they born as the flowers of the field; they toil not neither do they spin, yet eternity is full of their glory."

Payne speaks of Hafiz as having two distinct personalities; one the "celestial poet whose lips burned with the live coals of inspiration, whose soul burned with contempt for all that was not of the fields of heaven; whose eyes were blinded to earth sights by the visions of the viewless world; whose ears were deafened to the sounds of life, by the harmonies of the ideal; the other entered in when the Angel departed from his soul, the careless Epicurian for whom life was sweet, the child of nature who knows not evil."

"See, the gladness and the sadness of the world alike are naught,

I will give you wine to drink from the ancient wells of thought,

Where it's lain for ages ripening whilst the traders sold and bought.

"From endless time their ears have rung

With words by angel voices sung;

Art thou not bound to God, they cry?

And the blest "YES" whole hosts reply."

"To sit with the Beloved who could more  
Ask of a world so very sad as this—  
Yea, even could a happier world give more;  
Ah, drive me not beloved from thy door,  
With harsh rebuff."

"Zadid, I beg you leave my sins alone;  
They are not yours, I'll settle for mine own.  
Each man a sinner is and maybe you  
Oh white souled Zadid are a sinner too  
If I be good—so much the better for me,  
If I be bad—so much the worse for me.  
Go be yourself and your own business mind;  
Within the universe is something kind  
To sinners Zadid though you know it not;  
Behind the veil, behind the veil God wot.  
Maybe the earthly saint is heaven's sinner,  
And he who lost on earth, in heaven is  
winner."

Jami—the last great mystic poet of Persia  
—combined the moral tone of Saadi with the  
lofty aspirations of Rumi and the graceful  
ease of Hafiz—

"To the Maker—the rose garden of the Sphere  
Is but one leaf of the flower garden of His  
Creation."

"The world is the mirror of our Beloved;  
For the face of the Beloved is in every atom."

From these gleanings may be estimated the  
richer, fuller harvest awaiting the earnest  
student.  
—Mary Adams.

From  
**THE RELATION BETWEEN THE  
MASTERS AND CHELAS**

By H. P. B.

"... Verily, verily many are called, but  
few are chosen—or rather few who have the  
patience of going to the bitter end, if bitter we  
can call simple perseverance and singleness of  
purpose. And what about the Society, in gen-  
eral, outside of India. Who, among the thou-  
sands of members, does lead the life; shall any  
one say because he is a strict vegetarian—ele-  
phants and cows are that—or happens to lead  
a celibate life, after a stormy youth in the  
opposite direction; or because he studies the  
Bhagavat Gita or the "yoga Philosophy" up-  
side down; that he is a Theosophist according  
to the Masters' hearts? As it is not the cowl  
that makes the monk, so no long hair with a  
poetical vacancy on the brow are sufficient to  
make of one a faithful follower of Divine Wis-  
dom.

Look around you and behold our Universal  
Brotherhood, so-called. The Society founded to  
remedy the glaring evils of Christianity, to  
shun bigotry and intolerance, cant and super-  
stition, and to cultivate real universal love ex-  
tending even to the dumb brute—what has it  
become in Europe and America in these eleven  
years of trial? In one thing only we have suc-  
ceeded to be considered higher than our Chris-  
tian brothers, who, according to Lawrence Oli-  
phant's graphic expression, "kill one another  
for Brotherhood's sake and fight as devils for  
the love of God"—and this is, that we have  
made away with every dogma and are now  
justly and wisely trying to make way with the  
last vestige of even nominal authority. But in  
every other respect we are as bad as they are;  
backbiting, slander, uncharitableness, criticism,  
incessant war cry, and ding of mutual rebukes  
that Christian Hell itself might be proud of.

And all this, I suppose, is the Masters' fault.  
They will not help those who help others on  
the way of salvation and liberation with kicks  
and scandals. Truly we are an example to the  
world, and fit companions for the holy ascetics  
of the Snowy Range.

**DUTIES TOWARD GOD**

"If man has any sentiment of honor and of  
gratitude, all which he sees in nature, all  
which he experiences within himself, will be  
for him a continual subject of praise, of grati-  
tude and of worship.

The grass of the fields, which furnishes food  
for the animals, so that they may give milk  
to man for his nourishment, the wool from  
animals which provides clothes for man, these  
things should fill him with admiration.

When he sees the plow-share breaking and  
crushing the clods of earth and tracing a long  
furrow to receive the seed, he should cry 'How  
great is God! How good he is to have pro-  
vided so much for us.'

When people seat themselves at a table to  
eat, all should think of God and renew their  
thanks to Him.

It is He, they should say, who has given me  
hands to hold food, teeth to cut and chew it  
and a stomach to digest it. There is another  
cause for praise infinitely above all others;  
it is that He, who has loaded me with so many  
blessings, has added a still greater, to know  
Him as the source of all and to be able to  
conform my life to His will."—Rollins.

## LEVELING-UP SOCIALISM

Many are the solutions offered for the amelioration of the conditions of the so-called "lower classes," but among them I have not found even suggested one that has often come to my mind. It is evident that the present conditions are due to causes of many kinds, economic, political, social, that were gradually set going many centuries ago; England, her strength and her weakness, were not made in a day. Any reform must be gradual and many-sided. No one solution alone is the remedy; education, municipalization, old-age pensions, free-trade or protection, and such other solutions all have something of the remedy, but not any one alone of them is the key to the problem. To these I should like to add another needful factor in the problem.

But to understand this better, let us try first to get to the bottom of the matter if we can. Why is it that the poorer classes are restless and not content with what they have? If we examine this question and answer it without prejudice, we shall find that they are dissatisfied because they are following a law of their being. With them, as with every creature in the world, there is a law which pushes each to leave a condition in which he is in order to realize a happier one which he thinks he sees before him. To be thoroughly content would be stagnation; restlessness is a sign of energy, of a desire to find out new modes of activity, new ways of self-expression. It is perfectly natural. Every man, woman and child is continually trying to feel more alive, and we call that sensation happiness. But happiness is the result and not the cause of this greater self-expression, of the keener sense of living and therefore each is by natural law trying to increase what we might call his capacity for happiness.

Broadly speaking, the masses are trying to realize a happiness which they think is the possession of the classes because of various privileges of birth and breeding. None can deny that the latter have more opportunities in life for happiness than the former, but equally we know that not everyone with wealth and position and education is necessarily happy. A little thinking shows us that happiness is not invariably a question of circumstance; it depends largely on the qualities of the individual. Take for example our senses and what we make of them; a blind man who loves music and can play can have keener happiness than a dog with all

his five senses and strength and activity. What is important is the capacity for happiness and not the things that cause it.

Now the more I understand my world, arrange it and put it in order, the more I can get out of it and the more I feel I live; whether my world be big or small matters little, so long as it is not too much for my strength. Carlyle truly said that not what we possess but what we desire controls the amount of happiness that we can have. "The fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Unity itself divided by zero will give infinity. Make thy claim of wages a zero, then; thou hast the world under thy feet."

Can we find some method of "lessening the denominator," and yet at the same time increasing the capacity for happiness? If so, then we have another solution to the great problem of the misery and hopelessness of the masses. Any scheme that involves the slightest injustice cannot be the true solution; with nations, as with individuals, righteousness is vital to their growth. We cannot by some miracle go backwards and make all men "equal;" such a socialism is doomed to failure, for it is against the trend of evolution. Men are not born, nor ever will be, with equal gifts of body and brain; but can we not however teach them that in spite of these differences they can be equal in another way?

This is to be accomplished by teaching to all, to rich and poor alike, a new kind of socialism, one that levels up and not down. It is in fact to increase the capacity for happiness in each by making him a gentleman. Whether such a process will mean a keener sense of living and so greater happiness we shall now see.

Here at the outset we are met by the first obstacle. What is a gentleman? There is no higher ideal in England than that; it is the standard by which a man is judged, whether he be titled or not. But then is it a question of clothes? Or speech? Or knowledge of books and pictures, or travel or fluency in foreign languages? Many English gentlemen have these qualifications, but are they the essential ones? Surely not; if by our hypothesis, everyone, whatever he is born, is to be a gentleman, then the qualifications must be such as are within the capabilities of all. Moreover they must be such as are possible to women too, for there is little fundamental difference between a lady and a gentleman; either term includes all that is best in the

other, for it is the soul that is the gentleman or the lady.

Now there is much that is purely conventional in the term gentleman. Each age has its own standard, and often a ridiculous one too. That "first gentleman in Europe," George IV., said of Sir Robert Peel, "He is no gentleman; he divides his coat tails when he sits down!" and there is a story told too about the first Duchess of Marlborough who went to see a London lawyer but found him out; and his clerk said to him of her when he returned, "I could not make out, Sir, who she was, but she swore so dreadfully that I am sure she must be a lady of quality."

Still in spite of many such false standards as these there surely is a true one. None will question the definition of the term gentleman in Dekker's saying about Jesus Christ, that He was "the first true gentleman that ever breathed." It is such a splendid definition, too splendid indeed for us; yet if we aim at that we cannot but be on the right road. Nearer to our level and yet noble is Kingsley's definition in *Westward Ho*—"by which word he had been taught to understand the careful habit of causing needless pain to no human being, poor or rich, and of taking pride in giving up his own pleasure for the sake of those who were weaker than himself."

Most significant is the latter part of this definition, for it gives the real clue to this problem of the happiness that we all seek. It is this spirit of renunciation that is the mark of the true gentleman or lady, the realization that it is nobler and better to be worthy than to be rich or happy. It is indeed the one essential to true life, as it ought to be lived. "It is only with Renunciation, that Life, properly speaking, can be said to begin," said Carlyle; and that too is the message of Gautama Buddha, the greatest socialist of the East, who inculcated a socialism that levelled up by proclaiming the standard of the Arhat or the "noble" man, who by renunciation and compassion was the true aristocrat, though by birth he might be of the lowest caste. Thus he founded the noblest of all possible aristocracies, which nevertheless was absolutely open to all who wished to join it. So too Goethe tells us, "Everything cries to us that we must renounce. Thou must go without, go without! That is the everlasting song which every hour, all our life through, hoarsely sings to us." It is surely the same message as in the paradoxical and mystical saying, "Whosoever will lose his life for My sake shall find it." It is only by renuncia-

tion that we can ever possess what is worthy of possession.

Necessarily there must be other elements besides renunciation included in the definition. Truly conduct is the first qualification, but conduct is largely moulded by mind and heart. The mind must be broadened by education, which however is not merely filling the mind with what cannot be assimilated and built into the character, as happens so often in schools and colleges now. Concerning the study of languages in this connection, Ruskin well pointed out that for a man to be an educated man it is not necessary that he should know Latin or Greek, French or German, but it is necessary that he should know English well, so that he knows the exact meaning and value of each word that he uses. Happily now all the great classics of the world can be read in English, and a man can be a cultured man, even though he knows only that one language. For culture, as Matthew Arnold defined it, is aiming at perfection, realizing that there is a perfection of mind and heart possible for each, and aiming at it. It is not the achieving of that perfection that makes the cultured man, for as a matter of fact nobody does achieve it. "The best man," said Socrates, "is he who tries to perfect himself, and the happiest man is he who feels that he is perfecting himself." It is not such a difficult thing, then, to possess this true culture, which consists in aiming at perfection, and such culture is not only for the few, nor does it depend upon rank or wealth.

Through renunciation, then, and a desire for perfection, the capacity for happiness in the individual is increased a hundredfold, and, gaining thereby a keener sense of living in a vast soul-world, narrow though the material one may be, each has in his own hands the making of his happiness.

A strange thing it would be, would it not, to teach each poor, miserable, stunted slum boy that he can be a gentleman, and each girl that she can be a lady, and that without putting on fine clothes, without necessarily having money or property. Do you say that it is a wild utopian scheme impossible of realization? But is it not just this that is being realized in Japan now? It is in that that we see the real strength of that marvelous nation. Before the new order of things in Japan, we read of the samurai, with their standard of honor and devotion to their feudal chiefs; they were the fighters, the gentleman, and they looked down upon the commercial classes, the merchants and peasants.



But when Japan made up her mind to show herself the equal of western nations, she did a wonderful thing. The nobles, the samurai, voluntarily gave up certain of their privileges, and it was decided by their chiefs that the samurai ideals of knightly honor and valor should be taught to all children in all schools. In other words, Japan has thrown open the ranks of gentleman to all, irrespective of birth; she is trying to make each of her citizens a gentleman according to her ideals. The result of her labors we have seen during the late war in the devotion of every Japanese soldier to the Mikado and the Fatherland. Japan owes her success in war and in business not so much to her fighting qualities as to the strength from within which comes from the diffusion among all her citizens of a great ideal, their acceptance of it and their earnest endeavor to attain it.

If we in England can imitate Japan in this, if our "upper classes" will put aside false

ideas of nobility and gentility and will throw down conventional barriers and meet on equal terms all those that come up to the true standard of a gentleman or lady, if that ideal is thrown open to all, poor as well as rich, low-born as well as high-born, then we shall have a socialism in England that will revolutionize life, a socialism that will not come by brute force and strife, but by sacrifice and renunciation, the only socialism worth dreaming of, that levels up and not down. It will teach each to be contented with the few things that God has given him, but also to be divinely discontented till he has made the utmost out of himself and them before desiring more; it will be the socialism of that "first true gentleman that ever breathed," who was so lacking in possessions that He had not where to lay His head; and a socialism on such a basis as this will infuse an idealism and strength into the national life that is sadly wanting now. Gerald King.

#### A DAY'S VISIT TO COUNT LEO TOLSTOI

"*Yasnaya Poliana*," the country seat where Leo Tolstoi has lived for many years past, since he was forbidden to live in the city, is situated in the government of Tula, from which it is distant fifteen miles. In Tula we hired a troika\* and after a beautiful drive through fields and woods we reached Yasnaya Poliana.

Our party consisted of three persons; Madame Helen Pissareff, the authoress and translator of many theosophical articles, Madame Alexandra Ounkovsky,\*\* a member of the Kalnya-Group, and a renowned violinist, who is now engaged on an original work on Colour and Sound. This lady had brought her violin with her.

Before we reached the house we observed two ladies, one of whom was very tall and dressed in white. This we found was Sofia Andreevna, Countess Tolstoi. Upon our being presented to her by Madame Ounkovsky, she greeted us kindly and made us welcome, informing us that Count Tolstoi was feeling well enough today to be out riding.

The little white house, standing in a large garden full of old trees, is very simply furnished, and upon entering its peaceful atmosphere we immediately felt "at home."

A carriage with three horses.

\*\*She has just issued a translation of "The Voice of the Silence," with a beautiful preface dedicated to H. P. B. (A. K.)

After some conversation with the Countess, who told us many interesting things about her husband, we were invited in to dinner in a large hall which serves for dining and drawing rooms. Next to this there is another small drawing-room and then two little rooms belonging to the Count, his study and his bedroom. Both these latter are very small and simply furnished, with, however, beautiful pictures on the walls and roses on his writing table—for he loves flowers.

Presently the Count came in, and after we had been introduced to him and had shaken hands, he smiled, and saying "Well, you are Theosophists, are you?" and took his place at the table. He is an old but very sympathetic-looking man, with a keen look in his eyes. Dressed like a Russian workman in a dark blouse and with boots to the knees, he gives one the impression of perfect simplicity in dress and speech and manner.

The dinner was a vegetarian one, and the Count expressed great pleasure on hearing that we were vegetarians. He asked several questions about our journal, *The Messenger*: how many subscribers we had, and whether people seemed interested. Then suddenly he began to speak of India, expressing a great interest in the *Vedanta* philosophy and in the *Upanishads*, and speaking sympathetically of

Swami Vivekananda, whose books he has studied. "His *Karma-Yoga* is beautiful," he said, "but *Raja-Yoga* is fantastic; there I do not understand him."

Shortly afterwards he said: "Your Theosophy is full of these fantastic ideas and I confess to you that I do not believe in those things nor do I approve of them. What is the use of studying the Higher Worlds, which God did not intend us to know, when there is so much to be done in this world?"

I asked him if he had read any of Mrs. Besant's books and he replied that he had, but he did not understand her. I spoke of her life and of her great work, and he listened attentively and asked where he could find anything about her work in India.

After dinner he played chess with Madame Pissareff and I sat and watched them. From time to time he would ask us questions which we answered. He told us that his motto was. "There is one God, and all men are brothers"; and that there is no need for any further philosophy.

Tolstoi had been interested in Dr. Rudolf Steiner's article *Theosophy and Count Leo Tolstoi*, especially in Dr. Steiner's remark that Tolstoi breaks forms to see the Spirit. He also seemed interested in hearing the theosophical teachings about the different races and their purposes. He volunteered to read us a preface he had written for an Artistic Album containing pictures of peasant life. This preface showed to the full his deep love for the poor, simple Russian people. He holds it a great privilege to belong to our nation, but he thinks that we must find redemption by means of religion and by reaching through purity of life to God, and not by political agitation—repeating Western failures.

On a previous visit Mme. Ounskovsky had interested Count Tolstoi greatly by speaking of her theory of coloured sounds, and she now showed the Eidophone she had brought with her, and afterwards played some beautiful music on her violin. As the strains from Mozart and Weber were heard the Count began to smile happily and several times he clapped his hands with delight. He made a beautiful picture seated in his old armchair, and one could not help looking at him again and again. He too gazed often at us; and once with a smile full of fun he remarked, "I see the three Theosophical ladies do not wear short sleeves, that is why there is some likeness between them."

After tea Leo Tolstoi disappeared, and I thought he must be tired; we sat on with the

Countess and engaged in an interesting conversation on Feminism and Spirituality. An hour later I went to look for Mme. Pissareff, and found her in another room with the Count (who had summoned her) engaged in a deep theosophical conversation. The Count was rather caustic about Occultism. "Of course," he said, "all roads lead to God. Theosophy may be one road, but I think that simple love and spirituality is a better road. There is only one bliss on earth, *love*; and the more we love the more we feel joy and peace, because we feel at one with all. We must break down walls and barriers. I fear that Theosophy is an aristocratic teaching which builds separateness." We tried to enlighten him and endorsed fully his words about love and spirituality, assuring him that this was the cardinal teaching of Theosophy. To which he replied, "I am glad to hear this, but I don't understand Theosophy."

He listened very attentively whilst we told him of the transforming influence of Theosophy on our lives and how it had brought the light. As we rose to leave I said; "Although you don't understand us, we feel ourselves much drawn to you, and spiritually very, very near." He smiled kindly and asked us to forgive him if he had been harsh, adding that he did not mean to be, for he certainly was in sympathy with the religious side of Theosophy.

He presented us with his latest book, *Thoughts for Every Day*, quite a theosophic work, with deep and beautiful sayings about God, Unity and Freedom. On our side we presented him with Mrs. Besant's *The New Psychology*, and so in very friendly fashion we parted, and I have a feeling that our visit was not without its use. I may add that the wife of the Count's elder son is a member of our Theosophical group in Kaluga.

ANNA KAMENSKI.

(From *H. P. B. Lodge Leaflet*, Nov.)

"I must praise Thy Goodness that Thou hast left nothing undone to draw me to Thyself. It pleased thee, early, to make me feel the heavy hand of Thy wrath, and by many chastisements to bring my proud heart low. Sickness and other misfortunes hast Thou caused to hang over me, to bring my straying from thee to my remembrance. \* \* \* But one thing I ask of Thee, my God—Not to cease Thy work in my improvement. \* \* \* Let me tend toward Thee no matter by what means—and be fruitful in good works."—Beethoven's Prayer.

**"THE ORDER OF SERVICE" AND ITS  
RELATION TO OUR BROTHER—  
THE MAN IN PRISON**

*(Continued from December.)*

"The unfit for parentage" class is something to sit up and think about. The claim of brotherhood is upon all to secure to all the opportunity to grow toward the ideal, love, which includes all, from the highest to the lowest, from the meanest to the noblest; the vicious, the drunken, the hopeless—there is but one way. There ought to be a chance for these young boys in our growing spirit of civic responsibility, in the growth of Boys' Clubs, schools in applied trades and arts—letting him find his bent and helping him to follow it by encouraging him to "do," and leaving out, as one of them said in boyish impatience, "them infernal *don'ts*, which strangle his energies.

Do we realize how much the newspapers have to do with the propagation of crime? How many children become tainted and depraved by the pabulum served by the scavengers of the press—detailing every crime and vice which make life seem to be but a means to an ignoble end? Just a case in point. There is quite a young boy here in Oakland who has been brought before the court for commitment to an asylum. His father said the boy had taken an abnormal interest in the published details of a revolting murder case being tried here, which had affected his mind.

A public school superintendent visiting the schools where pupils had been encouraged to read the daily papers, questioned them concerning topics of national importance, and of characters now much in the public eye. He found that the boys and girls had very little discrimination in reading; they knew a great deal about things not conducive

to public morals. When he wrote the names of Taft, Carnegie, Evans, Burbank, Heney, Hughes and others, on the board only one per cent could tell him anything about them. When he wrote "Thaw" on the board ninety-five per cent knew all about him, and the history of the case from beginning to end. The spirit of commercialism is deliberately at work through this channel to debauch and destroy the children, through moving pictures, cheap and vulgar places of amusement and penny-in-the-slot machines suggesting vicious and impure thoughts which breed impure and vicious acts, harvested in the jails and penitentiaries, work-houses and places of prostitution, on which society pays the tax. Why is the sex question regarded as something secret and indecent, and why are boys and girls permitted—alas! too often—to learn the sacred things of life through these vulgar shows—obscene pictures, through the newspapers, through degraded minds at school, through degenerate men and women, through foul conversations heard as they pass along the streets through all manner of suggestion? The welfare of the child needs to be guarded, and here is work for the "Order of Service."

Do we realize that every day there are streams, unending streams of prisoners pouring through prison doors to stand before the bar of justice and be tried for breaking the law? Most of them are miserably poor. The judge takes it upon himself to severely lecture the victim, who is badgered and brow-beaten by the lawyers—he faces hostile, or curious, gaping crowds who find cheap sensations of pleasure in looking at him. Reporters are there—some trying to be funny at his expense—not a word of sympathy. He is sentenced to jail or penitentiary, work-house, to death, or for life—and forgotten. And

this human stream flows on forever, in and out, out and in, for has not the Governor said, do not the records show, that crime is on the increase, that this disease we call dishonesty is not checked, and that punishment as a deterrent does not deter, and that we must find some remedy other than imprisonment with its accompanying cruelties, its spirit of revenge?

Does society take all the steps it ought to take to change these conditions that lead to crime, or, where crime is committed, use such measures as will tend to reform—for that is supposed to be the idea—*reform*? Here are men not differing greatly from ourselves in nature. They claim the right of a common humanity, a common origin, appealing to us for sympathy and pity—calling not so much for iron-clad justice as for the gentle dropping dew of mercy. Has not our Master said, “Blessed are the merciful?” These are not our distant relations in the scheme of love—not half-brothers in our belief in the Fatherhood of God, but in full kinship—our brothers in humanity. Within their hearts are the same longings and yearnings. They may have had hopes that died in despair—hopes and aspirations as high as yours or mine—a future that seemed to promise as much—remorse and suffering, we can never know how great.

“Across the fields of long ago,  
He sometimes comes to me—  
A little lad with face aglow,  
The lad I used to be.

And yet, he smiles so wistfully,  
When he has crept within,  
I think that he still hopes to see  
The man I might have been.”

If punishment by death, or long life sentence do not stop men from murdering and stealing, do not protect Society—if thereby the majesty of the law is

not upheld, why do we still keep up this man-hunting business? Why are we still catching and punishing them?

Let us look at our brother—the man in prison—and see how he is regarded by society against which he is said to have sinned.

He is thought to belong to a class not quite human, foreordained and predetermined to break the laws of his state and country, and destroy society. The common opinion is that he deliberately elects a course of crime with a full knowledge of its nature, and its consequences, and with the power of perfect self-control (which *we* do not possess). For his folly and free act, public punishment must be such as to pay for it fully in pain and anguish, by the water-cure, straight-jacket, sand paddle, solitary confinement, flogging, and confinement in tanks or cells without light or air, and reeking with germs of tuberculosis. He not only endures such barbarity himself, but is made to look upon hideous corporal punishment inflicted upon his fellow prisoner. He comes in contact with degradation in every form. He is a strong man indeed who remains human or sane.

“By all forgot, we rot and rot,  
With soul and body marred.  
They scourge the weak  
And flog the bad,  
And gibe the old and gray;  
And some grow mad,  
And all grow bad,  
And none a word may say.”

One who has studied the man in prison at close range sympathetically, intelligently, psychologically, says—and statistics bear him out—“There is no criminal class; there is simply a punished class, or a caught class. Anyone can see that there are hundreds of men who act dishonestly every day; committing sins, breaking the laws, violating the

statutes night and day, but no one brands them as criminals simply because they have never been caught and sent to prison." All of us do wrong sometimes—our lower natures come uppermost—our impulses carry us to the left. We say things, do things, think things that are wrong. Sairy Gamp was right when she said, "If our hearts had windows how many of us would have to keep our shutters up." We who know something of the power of thought know, and it is a fearful thing—that a thought is a deed, more far-reaching in its effect than a pistol shot, a blow, or a knife-thrust; it gets its victim more surely.

We are just beginning to account for bodily sickness, for the blight and ruin of men and women. The ideas of what is right and what is wrong are relative; one who did not know better might lie, or steal, or kill, and it would not be counted against him for just that reason—he had no knowledge. That plea is constantly urged in the cases of very small boys who are before the juvenile court. "He did not know he was doing wrong;" but if we, who claim some knowledge, do these things—suffer injustice to be done—the subtler forms of injustice, or untruth, or impurity—if we fail to stand for principles we know to be right or acquiesce in unrighteous conditions all about us—then ours is the greater condemnation. "Ye knew your duty and ye did it not."

If we could put ourselves in the place of our brother, the man in prison, we should get quite another point of view. The men in prison are not all bad, just as the men out of prison are not all good. There are men in prison serving terms behind grim, gray walls, who are not so much wanting in love, human sympathy and pity, and all high and noble impulses and qualities, as the judges and juries who so carelessly and

indifferently condemn them—men who show kindness, and do deeds of disinterested goodness to other unfortunates, who show loyalty and friendship, even to laying down their lives, without a thought of the cost. I know men in prison, or who have been there, who cherish as high aspiration and ideals for the finest things of mind and spirit, as you or I, who under the blighting prison system and environment are living true, pure lives—lives of self-sacrifice and abnegation that move me to wonder and to tears, and confirm my belief that man is made in the image of God.

A prisoner said to me, "One thing is sure—my life is pledged to the service of my fellows in every way that I can be of use," and he is proving it by his daily living.

I know a man who has suffered all the tortures and hideous cruelties of a prison life, who, instead of coming out a fiend incarnate, cherishes but one purpose in his heart—to work as long as he lives for a change in the present prison system. Could you but know its horrors, how much there is to call out all that is bad, how little incentive to awaken the good in a man, ah! you would wonder. As Emerson says, "Your knees would bow before the Divinity hidden in every man."

The indeterminate sentence, and the parole system were urged by Governor Pardee to relieve the congested and overcrowded condition of our state prisons two years ago. How much greater the need today. If only tax-payers could be made to see that these senseless schools for crime, costing a million dollars yearly, could be changed into reformatories, the purpose of which is to make men, not derelicts, we might begin to hope for something sensible. Under the indeterminate sentence and parole, a man is free to seek employment,

and to earn his own living if society will let him—thus making him self-supporting and self-respecting, and lifting the expense to the state to that extent.

Another, and I think the most practical way we may serve our brother, the man in prison, is to so alter *our own* thoughts and attitude toward him that society shall be made to understand that it can best protect itself from criminals by reforming them. It is being done in some of the progressive eastern states, twelve of which have the parole and indeterminate sentence system, where the purpose is to make men. This question is to come before our Legislature this winter. It is our duty to our brother, the man in prison, to put ourselves on record for these, and all measures that will make for improvement, for deep down in our hearts is the consciousness, "I am that man." As we permit or tacitly consent to injustice, just in that degree do we sin against ourselves, and uphold the implacable attitude which society now assumes, that "one good kick deserves another." When, having been sufficiently punished, our brother comes out of prison and once more faces the world, he finds it even more cruel and unfriendly than the prison he has left, where he was supposed to have paid all the penalty. Has he? Ask almost any man who has served a term, and he will tell you when he has tried, honestly tried to find employment, this old debt which society will not consider paid, hounds and hunts him—who has already suffered so much to appease the wrath of justice—Society perpetuates the offence by turning him back to the only door open to him, the saloon and old associates.

When the prisoner's term expires he is given a cheap suit of clothes (those he wore on entering the prison have long since disappeared—the second-hand shop and the old clothes man could possibly

tell where they have gone. The State gives him five dollars in money, and he is then turned out to drift, if he has no friends, God only knows whither, another bit of jetsam on the dark tide of life. These cheap clothes are known to every policeman, ex-convict and second-hand man, and are in themselves a brand. While in prison he is not allowed to read the state papers, and so does not know where to turn for help in finding honest employment. If references are required he is "up against it." Or if by chance he gets work, there is the horror of the life he has left behind, and the terror ever before him that his story will be found out, and he discharged. Then there is the blackmail by other convicts who knew him while in prison. Often, as he goes out into freedom, he is followed by the cheerful assurance of the prison officials that he will soon be back again.

So, no matter how good his resolutions and intentions, he is a marked man. If he is not a very strong character he is driven by these very forces of society, which does not yet know enough to protect itself, back to the underworld, where there is a chance to do "something." Again the prison doors close behind him, and the officials and the good people who know just what ought to be done with him say, "I told you so!" But if we knew all, would we not pardon all? Was not the right way made too hard for him?

Mr. Brockway, of Elmira, New York, speaking from long experience, says, "From personal knowledge, I am forced to the conclusion that the discipline of the average prisoner, degrades and hardens him, and is a perpetual exhibition of arbitrary power. I wish I could make it clear that the prisoner cannot be reformed by being wronged and humiliated. Did vengeance ever make a man

better? Man is not a commodity. He is not a compound of mathematics or chemical gases—he has a heart and a brain—between them spring a thousand emotions and griefs—he has instincts of love—he is conquered by justice, and any scheme that leaves justice out of account must, and will be a failure.”

In many of the prisons there are instruments of torture. Convicts are sometimes beaten or tortured to death. We shudder at the old days of the inquisition, and yet here are the reincarnated tormentors and torments. We have had the stocks, the thumb-screw, the rack, the wheel, and countless other hideous methods of punishment. Do we see any good results therefrom? Today men are hung up by the thumbs, given the water-cure and cell-door treatment, and these are but a few of the methods of our modern inquisition to make men good.

“How many are there who will believe a convict,” as Mr. Brockway says, “if he tells his wrongs? He has been immolated to the last degree. His spirit has so long been bent by authority and fear that even the desire to stand upright has faded from his mind. Where hatred is not, apathy or a deadly dull indifference has taken possession of him.”

The officials know that they are safe, no matter what they do, for who will believe a convict? He must conceal his past history; there is no safe place for the man who has been in prison. To me there is nothing more heart-breaking than the sight of this shrinking manner, the face of fear, which shows his tragedy to the world.

Judge Cleland, whose new gospel of criminology you may have read, says, “When we eliminate from the treatment of criminals the desire for revenge, and look only to the good of the individual,

and society, then a majority of the so-called class will be reformed.” When, as he goes on to say, ninety-two per cent of the persons paroled, or given this suspended sentence by him, faithfully kept their parole and became sober, industrious citizens, although inhabitants of the lowest part of Chicago, his faith in the inherent goodness in human nature was amply justified.

According to the teachings of Theosophy, the ways are many, the end is one. Vice and evil may be steps on the ladder of progress—the whole nature must be used, some doing the things we call wrong and bad—but may it not be the working out of the good? Ignorance leads to pain, but it also leads to bliss. It is a very long road that humanity travels. Oh! If we too can but remember, and try to be kind by the way.

I do not believe that a portion of mankind was made to kill, and lie and steal, and get caught, as is so commonly believed, and that the only thing to do with these undesirable citizens is to put them in prison, and to keep them there for longer, or shorter terms, according to the temper of the judge who sits upon them. Law becomes to me “a plumb curious thing,” like the miners’ money, when a poor man who has stolen 100 or 150 piles gets from five to eight years in the penitentiary, while a rich and respectable law-breaker, who wrecks a bank, betrays his trust, causes suicides and deaths and wholesale losses amounting to hundreds of thousands of dollars, is sentenced to a term of eighteen months.

Do you know that in Delaware they still use the whipping post? Not long since nine persons were publicly flogged till the blood ran in streams. From five to forty lashes were given, a horrible and revolting sight. Among the number was a young boy of nine, accused of burg-

lary. His cries for mercy were heart-rending: "Oh, God, I will be good. Please, please stop." It was said that several of the men, as well as the boy, were sent to the hospital for medical attention, when the flogging was over, and it was thought that some of them would die. Do you think that even to look upon sights like that makes men better? Such things as that are taking place in prisons all over this land.

A man who has served a sentence of two years in state prison, and who is earnestly striving to bring about a change in the system of California, for she is far behind other states in this respect, says he "slept for fourteen months over the dungeons and heard groans of anguish and cries for mercy," and has seen with his own eyes cruelty and inhumanity, "which, if you could but see and hear, as I have seen and heard, would move you to action. Within the walls of San Quentin and Folsom are some degenerate and desperate characters, but the majority are not bad; they are rather the accidental and unwilling victims of circumstances, over which they seemingly had no control. They have done something construed to be an infraction of the law, not because they were bad at heart, but, on the impulse of the moment, have done that which places them within the pale of the law. If properly trained they would become good citizens."

Elmira, N. Y., has a state reformatory, quite a model in its way, and a report which I have read says, "The idea that the infliction of physical pain will act as a deterrent has been entirely abolished. 'By an act of Legislature in 1889, the punishment commonly known as the shower bath, the yoke and buck are hereby abolished in all the state prisons and penitentiaries in this State,' and in the evolution of right thinking, as the

years have gone by, the word *punishment* has been left out of use in the vocabulary of all modern reformatory officials." The Board at Elmira, say further, "There has not been a case of flogging for seven years, nor putting in irons for nearly four; and for two years past no form of corporal punishment whatever. It has simply, quietly, gone out of use, no apparent necessity having arisen," is the explanation given. Contrast this with another prison, where a prisoner, a very intelligent man, was called before the warden and accused of knowing where "dope" or morphine was concealed. The man protested that he knew nothing about it, but in spite of his truthful statement, was put in a straight jacket and tortured for 120 hours, or nearly six days and nights, and was then released because he was about to die. He is still living, and is now free, but is a physical wreck, and unable to do a full day's work at his trade. He is handicapped for life.

Another case: This same warden called his men together while the prisoners were at work, and ordered them to go through the cells, and take out every picture, frames and all, books, and other little belongings of the prisoners, and burn them, which was done. The bonfire lasted four days. "No man, it is generally conceded, is totally depraved while he has love in his heart, and the great majority showed that quality by decorating their cells with little pictures and photographs of some loved home face—a mother, a wife, or child, or sweetheart or friend,"—yet all were ruthlessly destroyed, because of the fact that a few men were suspected of smuggling morphine. Do you think acts of that kind make men better? Shall we go on consenting to such inhumanities?

Compare the outworn system here with the modern reformatory (again referr-



ing to the Elmira report). "We believe that the product of the present system is superior to the product of the old in about the same proportion that a horse trained by Rarey is better than one broken by a cowboy." At the Elmira reformatory a newcomer enters the second grade, from which by good records he may enter the first, or, by bad records, fall back to the third. There are, during the year, nearly 3,000 inmates whose ages range from sixteen to thirty. Trades are taught, and care is exercised that tasks are not given beyond their mental and physical capacity, and equal care is taken that such tasks shall call forth the best work that is in them.

Where a prisoner is said to have violated any of the rules he is entitled to a full and fair trial by the Board of Managers, who say that neither time nor trouble is spared to make these investigations thorough and impartial. The accused has as nearly a "square deal" as the wisdom of the officials involved enables them to give.

Reformation is unquestionably the best protection to society, and the fact that the twelve states of which I have spoken have the indeterminate sentence and parole system, with trades, schools, lectures and humane treatment; that they believe in this method enough to try it successfully, and that Minnesota, with a population about equal to that of California, which has the indeterminate and parole system, crime has decreased fifteen per cent, while California, without it, has crime increased twenty-four per cent in six years, is an argument that does not need "argufying" before sensible people.

San Quentin and Folsom, and all other prisons ought to be turned into reformatories, with the "absolute indeterminate sentence," a better parole system and segregation, and a Board of Man-

agers with nothing else to do but look after the liberation of prisoners, with power to employ probation officers whose duties it shall be to find employment for the man who comes out of prison, but who is now turned adrift, with almost every chance against him—a very "man without a country," for he is no longer a citizen in the eyes of the law. He is a pariah by the decree of society. By such measures as I have tried to show, crime would decrease, and an enormous load would be lifted from the tax-payers' shoulders. After all, it is the people who "pay the freight."

A great and deliberate wrong is done the man who receives a life, or an excessive sentence or capital punishment. A life sentence has been shown by prison officials to be, as a punishment, a failure, and that it is not so much a substitute for capital punishment as a slower, and more disadvantageous method of death—a death in life. In Wisconsin, the directors of states prisons made a protest against the horror and agony of a life sentence, and said that most of the young men under such sentences will probably become insane in less than ten years—all of them who live in less than twenty. Does society stand acquitted before such an awful indictment?

We would not punish a man for headache, or epilepsy, or a broken limb, would we? Then why punish him if his morals, or his mental faculties are lame? When we shall incorporate charity with justice—when all who are morally maimed or spiritually deformed, shall be removed into wholesome surroundings, and treated with kindness, and humane efforts made to heal them—surrounding them with every influence that would help to draw them away from their old habits and associations, ceasing to punish them by reminding them of their sins

and crimes, a very long step will have been taken toward solving the criminal problem. May we begin to realize that,

"Pity and need make all flesh one.

There is no cast in blood

That runneth of one hue,

Or cast in tears

That trickle salt for all."

Ernest Crosby was at one time a Judge at Cairo. He said that one day it dawned on him that he ought to stop judging men, and begin to love them. May Allah make more like him! We have had enough judging, and that there is a saner method I am trying to show. If ninety-two per cent of the worst characters in Chicago have been made better under the new gospel of criminology, is it not enough to encourage society to try it?

In good society it is customary to ignore physical defects in others who come into our presence, or to seek to help them to forget their deficiencies and deformities. Surely we ought to be just as well bred morally and spiritually. We should not denounce and condemn—it gets into the air. We ought, rather, to consider them in need of hospital care, and have "first aid" always at hand—kindness, patience and forbearance—"Ye which are spiritual, restore such an one in a spirit of meekness, considering thyself, lest thou also, at some time, stand in need of forgiveness." An eminent judge has said that he has often met men whose combativeness was aroused by the methods used for their reformation, who he was satisfied would "make good" if released from confinement; just what Judge Cleland has demonstrated in Chicago.

For every execution that takes place a hundred murderers are created. The spirit of crime, like sporadic germs of disease, floats in the air, settling on the

minds of others, creating pestilence, and suggesting murder to those whose minds are in a receptive state, and who ever spreads the details of crime, through press, or as individuals, or in whatsoever way, is in that degree an accessory. Capital punishment may send one murderer out of this life; it can not kill the spirit, and but multiplies its power to do more, and greater evil. In the atmosphere of prison, where men are herded together, they have the power to think, and to talk of their outcast and wronged condition—of their treatment by tyrants clothed in a little brief authority. Here is the power of thought to create conditions—the psychic power to work disaster when once it is loosed, which we may turn to constructive upbuilding, by treating him as one spiritually and morally diseased—calling for the same tenderness and compassion that we would show our dearest who were suffering physical ills; and thus we shall all grow "nearer together, which is all there is in life," as Walt Whitman said.

The Juvenile Court is a beginning in the right direction. Judge Lindsay and a few others have had the light to see, and the common sense to walk by it. Prevention is much better than letting them run, and later on sending them to State's Prison, or to jail. "They don't make men better there," as Judge Baker has said. There is so much to be considered when we really stop and think—environment, proper food and nourishment, physical cleanliness, and even sanitary plumbing all "cut a figure" in this present world.

The indeterminate sentence is a sane and logical method of reform. It naturally includes the parole. The individual offender, and not the crime determine the length of confinement, or detention necessary to reform him. It may take a long time—it may take a short

time—that is, briefly, the indeterminate plan.

We have tried the punishing plan of pulling down; now, let us try the construction—the building up character plan. The State will never progress with this prison problem until it does abolish the method of the jails and criminal courts, with its spirit of revenge, its ancient law, of “an eye for an eye,” and begins to work with the new system that will implant lessons of purity, truth, honor, industry and the ideal of righteousness, which is the soul’s awakening; which will not take men and break, or harden their hearts by treating them with fiendish cruelty, or “work them like the devil,” as the chaplain at San Quentin so sanely and humanely says he would do; but beholding in every wretched body the germs of something higher, the seeds of something nobler—treat the man who has made a false move as we treat the sick and the insane—committing them to proper care until cured.

Mrs. Besant says she would look on a man who commits murder in a civilized community as a diseased man morally—a man below the level of the community. She says she would try to cure him, but “I would not let him loose to practice murder on his neighbor. I think it is wrong to hang a man, to commit another murder to correct a crime already done.” The cold-blooded preparation for judicial murder is horrible. Every gruesome detail is carefully studied out and planned beforehand; a premeditated, legal murder. It is today a horror in the eyes of some persons who feel, and know, and I pray God that the contagion of this horror may spread till everybody shall catch it; and then, by united effort we shall put a stop to it. “I do not think that it is anybody’s place to punish, but to restrain and teach. I would not put a man in prison for a definite

period of time, any more than I would commit a small-pox patient to a hospital for a definite period of time. I would keep him there until cured. Neither would I commit a murder legally in order to protect the sacredness of life,” says Mrs. Besant. That is a very emphatic endorsement of the indeterminate sentence, and a strong protest against capital punishment, isn’t it?

I am glad to say that such sentiment is growing all over our country—and all over the world there is an increasing sensitiveness to the misery and wrong done to our brother, the man in prison, and some steps are being taken to change these conditions into something more nearly approaching our ideals of brotherhood.

One of the progressive leaders of these reforms is the Mayor of Toledo, who believes in man, in his inherent goodness. In the workhouse of his own city he has abolished the striped raiment, in which prisoners are garbed as a mark of degradation and disgrace in all prisons, and which we hope in time will disappear everywhere. A man need not be arrayed like a zebra in order to emphasize his own sin and his sense of humiliation. The parole system has also been adopted by Mayor Whitlock, and a probation officer appointed to look after the men, and to obtain employment for them when their time is out. A man whose good conduct has gained him the privilege of parole is given letters, and goes out alone—none of them have run away. Their honor is enough to hold them. “Day and night,” says one who knows Brand Whitlock, “he bears the destinies of men upon his heart and conscience, with charity for all, and an indomitable bent for justice, and love—always love, for these outcasts of society.”

I must not tax your patience longer, but I feel so intensely the importance of

this work, and the great opportunity opening to Theosophists through this door of Service for the helping of humanity. A little light is shining in ~~at least one~~ or two dark prison houses about the Bay, lighted by a true-hearted, loving-hearted woman, who saw an opportunity and used it. Though she has now laid aside her physical body, she still works, and from out the silence calls to us, "Help me." How far that little candle of a good deed in a naughty world throws its ray," gleaming in the darkness of prison life, is best said in the words of one of her boys: "My life is vowed to service. I try to *do* what I can by *living* Brotherhood. That is the best proof that it is a fact."

As we study the man in prison at close range, we often find him quite as much sinned against as sinning, because society is so hostile and suspicious of any good intention of reformation on his part. This appeal for prison reform is to the enlightened self-interest of society, by the rational process of the highest motives that move the soul of man; and to this reform may we pledge ourselves as a society, and as individuals, in this order of practical service, here and now.

Let us hear all voices calling to us; "voices of the night, voices in the city streets—hear them in the Silence, wherever men and women work, wherever men and women wait, wherever lives are poor and barren, wherever they are joyless and 'ineventful.'" There we may go to give a helping hand, to carry a light into the darkness. Let Love, the alchemist, transmit all that seems to be impure into the pure gold, which is deep down in all humanity. "For Love looks behind the cold exterior and sees the yearning for better things—beyond the barrier of cynical indifference, it detects the sensitive nature, seeking for love. Love looks past all the forbidding as-

pects, and sees the noble qualities concealed there. We are so prone to see the defects where Love would search for his virtues, and treat him divinely."

One who has seen the heavenly vision of Service, and given himself to it, exclaims, "Oh! I see the weak grow strong—I see the bitter grow sweet—I see the selfish grow loving—I see pain and sorrow and disease explained, and I know they are to be abolished by the power of love. Love, brotherhood, and all good things have been growing, and some of these days the electric shock will run round this earth, and man will look into the face of man, and clasping hands, will say, 'Brother,' and life will begin to be what it was intended to be, not a cry, but a song."

ELINOR H. STROY.

#### BUDDHIST IMMORTALITY

There is a story of the last century that Emerson was stopped in the street by an excited member of the now forgotten sect of Millerites, who exclaimed, "Mr. Emerson, do you know that the world is going to be destroyed in ten days?" "Well," said Emerson, "I don't see but we shall get along just as well without it."

That is good Buddhist doctrine.

The next step—the next step of the human race—is to learn how, as Emerson says, to get along without it, and without the limitations of thought that long contact with it has engendered . . . Our ideas of the highest possible state of existence are generally anthropomorphic, and based on the familiar experience of daily life. We imagine ourselves celestial beings with celestial bodies, but those bodies have a close resemblance to our own. . . .

Such glorified celestial existence is the final goal of most religions. In Northern Buddhism it is not the goal, but an intermediate step in normal evolution between the human consciousness and the infinite consciousness, and the difference between these is as great as that between the material physical body and the whole physical universe.—(From W. T. Bigelow's "Buddhism and Immortality," Howard Ingersoll Lecture, 1908.)

## THE IDEAL LODGE

The American Propaganda League, T. S., having been fairly launched, and the first three of the new army of lecturers having started on their active work, it may not be unprofitable to see what each Lodge, new or old, may set itself as the Ideal, to which it should attain.

The President of our Society, in "An Introduction to Yoga," says: "The secret of all progress is to think and desire the highest, never dwelling on the fault, the weakness, the error, but always on the perfected power." We are further told, that imagination should be our great creative tool.

The mental picture of what their Lodge should be, should be constantly in the minds of the members, just as clearly and as plainly, as the Society's Charter is plainly visible upon the walls of their Lodge room.

"If, for one brief hour, you could realize the heart of the Master, and what He feels and knows with regard to this movement which is His, it seems to me that in the light of even that brief meditation there would be a throwing away of personalities, there would be a trampling down of silly pride, a casting aside of careless obstinacy, a yearning to have some share in the sacrifice, and to give ourselves, however petty we may be, side by side with that sublime sacrifice which They are making year after year for us, unworthy of Their compassion. They bear it in Their heart, They bear it on their shoulders. They offer daily sacrifice that this spiritual effort may succeed in the helping and the uplifting of the world. And They, so great, speak to us, so small; and none will surely refuse to listen who catches one glimpse of the possibility of Their speech; none will reject Their pleading, who can hear one whisper of that Voice; and the one thing that one hopes for, that one longs for, with regard to oneself and to all who are members of the Theosophical Society, is that amongst us there may be some ears found to hear the voice of the Masters, and some hearts mirroring enough of Their compassion to at least sacrifice themselves for the helping of the world." (Annie Besant.)

The reason for existence, the purpose of every Theosophical Lodge, is to act as a centre in the world, through which the life of the Masters may stream; to be Their instrument in Their great work; to help Them to bear, in however small a measure, the burden They

have voluntarily taken upon Themselves for the helping of mankind, and the success of the Lodge is determined by the extent to which it fulfils this purpose, and nothing else.

*Service*, then, is the keynote to which all the activities of the Lodge should be attuned. Every member should be ready and willing to undertake work of any kind in connection with the Lodge; should be ready to sacrifice himself, his powers, his time for the helping of others; opportunity being but the spur to greater effort.

To do this, every member must fit himself for the work. He must be well acquainted with the general outline of the Teachings which are being poured into the world through the Theosophical Society, otherwise through lack of knowledge, he may be unable to do his part. Every member should clearly recognize, that membership in the T. S. demands giving as well as receiving. If the Ideal Lodge is to become the Spiritual Center of the town, then it must be a channel for the Divine Wisdom, not a reservoir.

The first efforts of the Ideal Lodge will then be directed to training its members for active work, and for this purpose, what has been called an H. P. B. class will be started, and held regularly on one evening of the week. This class should be a regular institution, and into it will come the younger members, after passing through the Elementary Study class, to train themselves to take up the active work of the Lodge. No one should be allowed to take up active work in the Lodge, or to attend the Advanced Study classes, unless a member of the H. P. B. class, and membership in this class should only be given on passing out of the Elementary Study Class. The H. P. B. class is to be the centre from which all activity in the Lodge is sustained. The members should be ready at all times to take upon themselves (under the direction of the Executive Committee of the Lodge) any part of the work requiring helpers, and the class should be the never-failing spring from which workers could be obtained.

The workers being ready, a place for work necessarily follows, and the Ideal Lodge will strive to the utmost to rent or own a suitable public hall, open to anyone who wishes to attend its meetings. The hall should hold from 100 to 200 people comfortably seated; larger, if warranted by the size of the town in which the Lodge is situated. In addition to the hall, there should be one or two class

rooms in the same building, in close proximity to the hall. The hall might be rented for two nights per week, while the class rooms would be rented permanently, and form the home of the Lodge.

The Public Lecture is the regularly organized effort to come in touch with those to whom the Ancient Wisdom is a stranger. It should be held once per week; be well advertised; and the Lecture Committee of the Lodge should arrange an attractive programme. This programme would be based upon Theosophical topics, but its main intention should be to attract people to the hall to hear what is to be said. The lectures should be attractive and interesting, and invariably illustrated by diagrams or views, which could be thrown on to a sheet by means of photographic slides and a lantern, so as to be plainly visible to the audience and enable them to carry away with them a mental picture of the subject of the lecture. There are a considerable number of symbols and diagrams used in elementary theosophical teaching which could be treated in this way, and which would help the new comer to remember easily what he had heard. The slides should be prepared at the expense of the Lodge and become its property. There would gradually accumulate a collection of slides, which could be drawn upon by later lecturers, and different Lodges could exchange slides and lecturers as occasion offered.

These Public meetings which are primarily for the outside public, it would be necessary for the members of the Lodge to attend. But a sufficient number should be appointed to attend these public meetings to take care of the audience; to show them to their seats; give them pamphlets on Theosophy; answer ordinary questions which might be asked individually; explain points in connection with the lecture; furnish information as to the work and objects of the Society, and generally make themselves useful and helpful to those who attended the lecture. These members might reasonably wear Theosophical badges on such occasions, so that they might be easily distinguishable from others, and this fact should be drawn attention to by the Chairman of the meeting.

These workers and the Chairman of the Public meeting should be changed every month, so that each set would only attend the meetings for one calendar month in succession, the whole of them being recruited from the H. P. B. class.

At the Public lectures a strong invitation would be held out to everyone to attend the Public Enquirers' meeting, to be held on another evening of the week, in the same hall, and which would be open to anyone who wished to attend. This invitation should take the place of the invitation to become members of the Society, which might very well be left to a later stage of the proceedings.

The Ideal Lodge would arrange for the sale of Theosophical books at the Public Lecture, all books being sold at cost; the "Messenger" would also be offered for sale as an ordinary periodical. The "Messenger" would be purchased by the hundred every month, at the reduced price, giving away the copies not sold to the attenders at the Public meetings.

It should be the constant care of the Ideal Lodge to maintain a strong lending library, expanding it as much as possible; duplicating those volumes which were in constant demand, and the books should be available to anyone.

The Public Press should be furnished with all the reports of the Public Lectures that they could use, and their help obtained in every way.

The Public Enquirers' meeting should be held every week, and be presided over by a member of the H. P. B. class, with two or three helpers also from that class, and they should conduct the meeting. They should be changed regularly, at short intervals, the work being taken up by others. Lodge members would not be expected to attend this meeting in large numbers, because it should be left in the hands of those appointed to the work.

Three evenings in the week out of the seven having been filled, the other four evenings should be occupied with study classes, to be held in the class rooms, one or other of which, all members of the Lodge would be expected to attend. The attendance at these classes should be recorded.

The sole purpose of study, is to fit the members for the service of Theosophy. This should be constantly brought before those attending the classes, and none but members should be allowed to attend them.

The study classes might be divided into:—Elementary; Normal; Advanced; "Secret Doctrine."

The routine of the study classes would remain stationary; the students would pass from one to the other, as they were ready. The four classes would become permanent divisions of study.

The Elementary class would study such works as:—First Steps in Theosophy; The Seven Manuals; Elements of Theosophy; Man's Place in the Universe; Key to Theosophy.

All new members would pass into this class, and from this elementary division would pass into the Normal division and into the H. P. B. class at the same time.

The Normal Class would study more advanced works such as:—The Ancient Wisdom; Thought Power; Esoteric Christianity; The Christian Creed; Esoteric Buddhism; Man, Visible and Invisible; In the Outer Court; The Growth of the Soul.

The Advanced class would study the books leading up to the next stage:—The Study in Consciousness; Pedigree of Man; Iamblichus on the Mysteries; Pistis Sophia; Avatars; Science of Peace; Science of the Emotions; Path of Discipleship; Voice of the Silence; Light on the Path; Bhagavad Gita.

The next stage would study continuously the "Secret Doctrine."

These classes would be presided over by members of the H. P. B. class in regular rotation, the class leaders being often changed. In this plan, it is not expected that the members would attempt to attend all the study classes. It has been found in practice, that it is not wise for older members to attend elementary study classes, and that it simply delays the work of the class, for elementary students to attend the more advanced classes. Each class should be attended by those members for whom it is intended, so that each member of the Lodge would not have to attend at the Lodge rooms more than twice per week; occasionally three times, when taking duty at the Public meetings.

The Librarian should have a sufficient number of assistants to provide one from each class, so that the Library could be open every night of the week.

To make the various activities of the Ideal Lodge work smoothly, a good executive committee would be required, with sub-committees for Public Lectures; Propaganda work; Press work, and the executive committee should decide all arrangements in connection with the study classes and the H. P. B. class. Regular attendance and earnest effort should be rewarded with greater opportunities for service, due regard being paid to the requirements of every member.

The ideal subscription to the Lodge funds

is the One Dollar per annum which is paid to the Treasurer of the Section as the annual fee for every member. The funds of the Lodge should be supported by voluntary subscriptions and collections. There should be no monetary bar to the poorest among us, to keep them away from the Ancient Wisdom, and its opportunities for service.

A strong Lodge in a large city would arrange for Public lectures and Public Enquirers' meetings to be held in every quarter of the city, regularly every week, the workers for these outside meetings coming from the central body.

At all Enquirers' meetings a strong invitation to those interested, should be made, to join the Society, it being plainly put forward to them, in this invitation, that the Society is neither a benevolent institution or an employment agency, but that SERVICE is the keynote of the Society, both collectively and individually.

Such a Lodge, working in harmony, would quickly prove itself to be a true and undistorted reflection of that Great White Lodge which was founded for the one object of helping humanity to realize its Divinity and its unity with the One. T. W. Thomasson.

[This paper treats a subject of vital importance, since it deals with the training and work of branches. Members are urgently requested to write letters and articles to MESSENGER discussing it.]

## REINCARNATION AMONG THE JEWS

Since the time of Christ, several individuals were for a while considered by the Jews the long-expected Messiah. One such was Sabbatai Zevi of Smyrna, who appeared about 1650. Speaking of him and the excitement among the Jews about his Messiahship, I. Zangwill, in "Dreamers of the Ghetto," thus writes:

"In the Cabalistic communities of Thessalonica, where the pious began at once to do penance, some dying of a seven-days' fast, and others from rolling themselves naked in the snow, parents hastened to marry young children so that all unborn souls which through the constant re-incarnations, necessary to enable the old sinful souls to work out their Perfection, had not yet been able to find bodies, might enter the world, and so complete the scheme of creation. Seven hundred children were thus joined in wedlock."

## BOOK REVIEWS

*The City of Genoa* by Robert W. Garden, with twelve illustrations by William Parkinson and twenty other illustrations.  
James Pott & Co., New York.  
Methuen & Co., London.

The City of Genoa is a beautiful book which deals with the architectural, the pictorial and plastic art of the wonderful old city of Genoa, preceding the discussion of these topics with an account of the history of the town. Each of the great cities of Italy has its own individuality, its own, as it were personal, history. Genoa does not lack in this respect; situated high up on mountain sides, surrounded by towering hills and lesser mountains, and overlooking a wonderful bay of the Mediterranean. Its opportunities in the past for life in many phases have been most abundant. Almost at the point of division between French and Italian influence, it has been often a bone of contention between eastern and western powers. It has developed its own art, as well as its own history. It has partaken richly of the influences of Italy and yet has maintained its own individuality. Those who have seen the city and remember its great beauty and felt something of the splendor of its past will appreciate the value of this beautiful book, while those who would make its acquaintance, perhaps without a visit to it, feel almost as if they had explored its beautiful streets, visited its galleries, and studied its exquisite churches.

The facility with which reproductions of pictures are now made, both in black and white and in colors, has been taken advantage of by the publishers in a most generous way, so that the work is one which will make an excellent addition to one's list of presents for holiday or birthday purposes.

*Cathedrals and Churches of Norway, Sweden and Denmark*, by T. Francis Bumpus, Author of "The Cathedrals of England and Wales," "The Glories of Northern France," etc., with forty illustrations (four of which are in colour) James Pott & Co., New York.

This book was written by an author familiar with the subject of cathedrals and churches in different countries. His experience has made it possible for him to study with care the old houses of worship of these ancient kingdoms. Their origin in medievalism is well traced.

Their quaint beauties are interestingly referred to and their architectural peculiarities in comparison with those of middle and southern Europe are carefully pointed out. The book is beautifully printed and the illustrations are so charming that one lingers over them and returns to them with increasing pleasure.

*The Art of the Netherlands Galleries*, by David C. Preyer, L. C. Page & Co., Boston.

The title of this work is especially attractive to the lover of art; for however much we may appreciate the efforts of our modern artists to add to our store of beauties reproduced and interpreted, we cannot help looking back with great affection and reverence to the works of the old masters, who have set the styles and methods of reproduction for us and our civilization.

In this book are chapters devoted to many of the old artists. There are reproductions of paintings that are quite well done and we are introduced in the most charming of manners to the art of the Dutch almost as if we had visited the country itself. Many of the old classics that we love so much are reproduced. The quaint humor and the picturesque stupidity of many of the stolid peasants greet us smilingly from its pages.

The old nobles, whose lives were essential to effort on the part of those who had not yet attained to such distinctions, look strongly out at us from very broad and somewhat heavy faces. But in the midst of the apparent crudeness of their forms and lives we cannot help feeling that solidity and strength of character which was the accompaniment of such physical impressions.

The book is not a large one, is not very expensive (\$2.00) and would form a beautiful present to be given to an aspirant in the study of art. It is fortunate, indeed, that so much of beauty can be given us in excellent reproduction with so little trouble on our part in these modern days.

He prayeth well who loveth well  
Both man and bird and beast.  
He prayeth best, who loveth best  
All things both great and small;  
For the dear God who loveth us  
He made and loveth all.

Coleridge—The Ancient Mariner.



The Sense of the Infinite, A Study of the Transcendental Element in Literature, Life and Religion, by Oscar Kuhns, author of "The German and Swiss Settlements of Pennsylvania"; "Dante and The English Poets," etc. Henry Holt Co., New York.

This little book is one of the most valuable that we have seen in a long time for the library of the Theosophist.

By the sense of the infinite the writer means the feeling of the imminence of the Creator in nature. He seems to recognize that in order that we may appreciate the infinite we shall not only make an effort of the mind to compass a notion of that which is beyond the grasp of the senses, but that we shall, in some way, rise to a feeling of inner conviction, which cannot be transmitted through words to others, of the endless, boundless nature of that which is.

The whole volume is an eloquent and interesting plea for the acceptance of some mode or modes of contacting the infinite. Various ways of contacting the infinite by reference to nature and our association with it, by reference to the associations of our own minds with those of the great ones, the world, the philanthropists, the poets and especially the mystics are referred to.

The writer is wise enough and sufficiently well informed and well read in the world's best literature to be able to present all of his views as objectively as literature permits. Hence, as he is an author of extraordinary erudition in the literature of different countries and times and as he is a man of exquisite taste and evidently of the truly mystical turn of mind, the product of his genius is well worth study. His book is in itself like a poem enclosing many poems of beautiful setting—a collection of gems. We cannot too strongly recommend therefore, that our readers possess themselves of this little work.

The entire book, however, plays not only upon the higher senses recalling to us the many evidences that we have, of the presence of God in all things about us, and the exquisite gentle pressure which He brings to bear upon us in His loving insistence upon our recognition of His presence, but plays also upon our sense of humor in that at the outset he disavows wholly the notion that he may be influenced too strongly by the organized exponents of mysticism as they exist at the present time.

But, while disavowing any acquaintance with

Theosophy, throughout the whole of his volume he makes the most subtle suggestions indicative of its actuality, to say nothing of his copious quotations and extensive and sympathetic references to Neo-Platonism and Theosophy itself.

His work, therefore, is of the highest value to those who will none of Theosophy, who will not accept an association, a bridge between the things which can be evidenced by the physical senses and the things that must be apprehended by the mind and the heart. Those who read him without a knowledge of Theosophy are aided by having brought together in compact form much of the most exquisite of the thoughts of the mysticism of the world, aiding them to keep in mind the actuality of things which they can know but vaguely, while those who have this knowledge of the material nature of man's higher vehicles, can study his work with even greater pleasure and profit.

The Christian Method of Ethics, by Henry W. Clark. Fleming R. Revell Company, New York, Chicago, Toronto, London and Edinburgh.

Mr. Clark is the author of the works entitled "The Philosophy of Christian Experience" and "Meanings and Methods of the Spiritual life of the virtues. He, therefore, considers the Christian method of ethics from the point of view of the ideal and ideals.

He, like other Christian theologians, regards religion as having to do with morals, ethics. He feels that the spiritual life is a life of ethics, a life devoted to the pursuit and practical life of the virtues. He, therefore, attempts to square the life of the man of the world with the life of him who within would be at one with the Christ. This is quite the proper idea for such a one to take. Yet we, as Theosophists, recognize that the virtues and vices of men are but the stepping stones to higher things and feel that ethics are but the natural outgrowth of the knowledge of the actualities of the spiritual life. They are, therefore, subordinate, and not superior to the life itself. They are the product of the life of the man within, the evidence of his existence in a state of progressive spiritual growth.

Recognize that actions on all planes are to be dictated by a consideration of the needs and ideals of the moment, that what we say is for us ethically ideal may not be so for those who are above or below us in development.

We commend this work especially to the consideration of those who are pursuing the

study of Theosophy from the Christian point of view. Many of his observations are well worthy of thought. Especially is this true of the recognition of the fact that the Christ whom each of us must find, even under the guidance of the Masters whom we serve, must be the Christ within our own hearts, that each of the Christs developed must be different from his Fellows, that each must and will have His own individuality, His own work, His own future, just as He has had His own past from immemorial beginnings.

We noted in our review of "The Sense of the Infinite" a feeling of amusement which we had when the author denied any relationship with present day mystics. We may in this instance smile again, but the smile is one of happiness and of hope that we may easily recognize that in this work as well as in the former, there is a tacit recognition of the actuality of those means of contacting the higher impressions of the Deity which we, as Theosophists, boldly proclaim.

It is a pleasure to give our readers the following quotations:

"So, by every practical crisis, rightly confronted, is the Christian carried nearer to the ultimate goal—the goal of having no life save that of God through Christ within him, all practical crises being consequently done with and passed by. So is there an inter-relation between all the affairs of life—the smallest question of conduct, once met and conquered, contributing something to the Christian's equipment for hours of larger import and keener stress, and all together through the successive alternations of life-power gained and used and increased through the using, making for that final issue of things wherein all the ethical ideals shall be automatically realized in the realisation of the one great spiritual ideal."

"The reproach of mysticism may perhaps be raised once more against this ethical method at the end. Well, what needed to be said as to the precise relation between mysticism and practical affairs was said on an earlier page. But for the rest, let it be admitted that mysticism of a sort all this undoubtedly is. And it is mysticism unashamed. In the last resort, all that has been written depends upon the real livingness of Christ today—upon His continued possession of creative power. It depends, therefore, upon such mysticism as this may imply. If Christ be only a memory—only a historical Figure that passed once, grand in

moral stature and sublime in moral example, across the world's stage—then it would be useless to speak of calling up the living presence of the living Christ; and, with the going of that, all else in these pages would be gone. But if Christ be really, not in any metaphorical or poetical sense, but in all literalness, present still among men, not as the great dead of the human race are present, but in far more intimate ways—if it be true that it has been given Him through all the ages to have life in Himself—if He can unite Himself with men, heart with heart, thought with thought, will with will, soul with soul, life with life, till His personality folds itself close round theirs, substitutes itself for theirs—then all that has been written may stand. It is mysticism, perhaps. But it is a mysticism which is, as some of us would hold, vital both to the Christian religion and to any sound Christian ethical scheme. It is a mysticism which is the most practical thing in all the world. And it is between faith in a Christ which was and faith in a Christ who is that those who call themselves Christians are being more and more insistently called upon to choose."

"The daily programme for him, therefore, as the practical problems come knocking at his door, is this. He must, at each emerging crisis, realize himself afresh on the side of being, call on the divine life within him, in its actuality, and in its potentiality, to become regnant over the position, so that it shall be, not he, but God present in him through Christ, that deals with the question and decides the way. And by this is not meant simply an effort of imagination; what is meant is rather an actual movement of the Christian's own life and of the Christ-life within him, a movement that swings each to its proper place, bringing the Christ-activity, in place of the Christian's self-activity, to the directive post which it ought always to have, but from which the too assertive self-hood of the Christian man frequently keeps it away. So far as possible it is the actual divine life within the Christian that is to direct and rule; and the Christian must, at the coming of every practical question, so re-adjust himself spiritually that this may be. The function of conscience in the Christian man is to proclaim whether or no this has in any particular instance been done."

"He is to treat every practical problem as a

problem of spiritual biology. So is the relation between the inner life and the outer still maintained. So does the Christian, in even the smallest concerns of life, relate the ideals to the ideal."

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"At each emergence of crisis, the Christian must call up the living presence of the living Christ, and submit himself to its spell. What is meant is that, whenever problems of practice press, the Christian is to realize the living Christ, the Christ in whom the actual dynamic of the divine life always dwells as close at hand, and is to let the dynamic issuing from that grip upon him afresh."

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"It is not a matter of working up warmth of heart and mind and soul before a sort of vividly-imagined Christ, till the vividly-imagined Christ reacts with beneficial inspirations upon the heart and mind and soul which have imagined Him. It is not a matter of realizing Christ as if He were here. It is a matter of knowing that just as I am here, so He is here, with life in Himself and with the creative power toward me implied in that word—and a matter of permitting His creative personality to enfold my own. The Christian, at his hours of ethical stress, is to realize the living presence of the living Christ."

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Camp-Fires on Desert and Lava, by Wm. T. Hornaday, Sc. D., photographically illustrated by Dr. Daniel Trembly MacDougal, Mr. John M. Phillips and the author, with two new and original maps by Mr. Godfrey Sykes. Chas. Scribners' Sons, New York.

Mr. Hornaday is one of those fortunate human beings who, apparently content with life and his relation to it, is able to devote himself to the pursuit of science and nature at large and then to tell his friends about it all as practically as possible. He is a middle-aged man; one of the world's foremost zoölogists; a man of world-wide celebrity. He has made many trips to many parts of America with the object of studying its fauna.

The present trip is taken in the remote Southwest and deals most interestingly with the geology, the scenery and the remarkable animals that inhabit the great deserts of that region. The strange adaptation of animal forms to geological and climatic conditions is well illustrated in this book. Mr. Hornaday is able to present to lay readers charming ac-

counts of these animals and their habits, interspersed with an account of his own travels, in such a way that the topography of the country, the climatic conditions, the social environments in which he was placed and the peculiarities of the animals which must adapt themselves to these strange regions, are all suggested in most picturesque ways.

Our readers, we believe, should be especially interested in the world and its active work. They feel that they have their part to bear in all the relations of life and such beautiful books as this of Mr. Hornaday's, combining, as it does, an account of travel with an account of the life of many of the most interesting creatures of our continent is a most valued addition to our libraries.

The philosophy of the happy Mr. Hornaday, suggestions of which are scattered throughout the volume, is well worth while noting as we pass. His physical infirmities are but few and incident to the advancing years, but he touches upon them lightly and passes by.

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An Occultist's Travels, by Willy Reichel, Professeur honoraire a la Faculte des Sciences Magnetiques de Paris. R. F. Fenno & Co., New York.

Willy Reichel is the author of a number of works on magnetic healing and travels in the interest of his occult study. His personal appearance as suggested by the photograph would not lead one to think that he is as old as he tells us, fifty years of age, for he has made a number of very long journeys, a brief account of which he gives before taking up the present journey.

He has investigated in this trip a number of mediums, crystal gazers and occultists of the lower order. It seems to be his purpose to study occultism from the practical point of view, endeavoring, it seems, to supply a link wherever possible between the ordinary modes of observation and those of occultism. He is well acquainted with the history of phenomenal occultism and refers to it frequently.

He makes the following statement in regard to Theosophy:

"Theosophy, moreover, only gives us inward 'revelations,' which may be of greater value, but may also be of less, than those of Spiritualism; there is no sense in speaking of the revelations of spiritualistic phenomena as being of less value than those of Theosophy. The difference between them is indisputable."

He evidently overlooks the fact that spiritualism exploits its phenomena while Theosophy, excepting for the instances which were given by Madame Blavatsky, is practically silent upon this side of its work, devoting its attention to the things of the mind and spirit.

The book is well worth reading by those who are interested in the location and work of those who are engaged in the study of practical phenomenal occultism.

#### COMMUNICATION ON THE ASTRAL PLANE

Question: Since all is silence above the physical plane, and the language of the astral plane is thought-transference, why are we told in "Invisible Helpers" that a man is more useful for astral work if he knows several languages?

Answer: It is not only *above* the physical plane that there is silence, but even in the higher part of that plane. As soon as one rises above air into the etheric regions there is no more possibility of sound as we understand the word. Yet the *symbol* of sound is used very much higher, for we constantly find references to "the spoken Word" of the Logos, which calls the worlds into manifestation. If in the morning we remember an experience of the previous night, such as the meeting with a friend, or the attendance at a lecture, it will always seem to us that we heard a voice in the usual terrestrial way, and that we ourselves replied to it, also audibly. In reality this is not so; it is merely that when we bring through the recollection to the physical brain, we instinctively express it in terms of the ordinary physical senses. I do not think it is quite correct to say that the language of the astral plane is thought-transference; the most that could be said is that it is the transference of a thought formulated in a particular way. On the mental plane it is exactly as is suggested in the question; one formulates a thought, and it is instantly transmitted to the mind of another, without any expression in the form of words. Therefore on that plane language does not matter in the least. Helpers working on the astral plane, who have not yet the power to form the mayavirupa or to use the mental vehicle, must depend on the facilities offered by the astral plane itself. These lie, as it were, half-way between the thought-transference of the mental plane and the concrete speech of the physical, but one does need to formulate it in words. It is as though

one showed such formulation to the other party in the dialogue, and he replied (*almost* simultaneously, but not quite) by showing in the same way his formulated reply. For this exchange it is necessary that the two parties should have language in common; therefore the more languages an astral-plane helper knows, the more useful he is.

It should, however, be remembered that the pupils of the Masters have been taught to form the mayavirupa, which means that they habitually leave their astral bodies with the physical, travel in their mental bodies, and materialize a *temporary* astral body (the mayavirupa) from the surrounding matter when it is needed for astral work. All who have been taught to do this have the advantage of the mental plane method of thought-transference so far as understanding another man is concerned, though their power to convey a thought in that way would be limited by the degree of development of that other man's mental body.—C. W. Leadbeater.

#### COLERIDGE'S MYSTICISM

All who have read the poems of Coleridge have been struck with the mysticism which permeates them. His remarks prefatory to the poem, "Kubla Khan," contain the following:

"In the summer of 1797, the Author, then in ill health, had retired to a lonely farm-house between Porlock and Linton, on the Exmoor confines of Somerset and Devonshire. In consequence of a slight indisposition, he fell asleep in his chair at the moment that he was reading the following sentence, or words of the same substance, in 'Purchas's Pilgrimage': 'Here the Khan Kubla commanded a palace to be built, and a stately garden thereunto; and thus ten miles of fertile ground were inclosed with a wall.' The author continued for about three hours in a profound sleep, at least of the external sense, during which time he has the most vivid confidence, that he could not have composed less than from two to three hundred lines; if that, indeed, can be called composition in which all the images rose up before him as things, with a parallel production of the correspondent expressions, without any sensation or consciousness of effort. On awaking, he appeared to himself to have a distinct recollection of the whole, and taking his pen, ink, and paper, instantly and eagerly wrote down the lines that are here preserved. At this

moment he was unfortunately called out by a person on business from Porlock, and detained by him above an hour, and on his return to his room, found to his no small surprise and mortification, that though he still retained some vague and dim recollection of the general purport of the vision, yet, with the exception of some eight or ten scattered lines and images, all the rest had passed away like the images on the surface of a stream into which a stone had been cast."

### HYMN TO BRAHMA

The mist which hid Eternity from sight  
Of its own shadow, which was like a veil,  
The moving clouds weave from the beams of light,

    Rolled slow away, when from the farthest pale  
Of things which long had vanished into naught,  
I sprang into existence like a thought.

And with me sprang all that has life from life,  
For a strange longing seized upon my brain—  
A passion like the poet's, when the strife  
Of rushing thoughts exhausts him with the pain.

Panting, I gasped for breath, and in that pause  
The Universe received its changeless laws.

And in that pause I burst the chrysalis,  
Which locked my being, as clouds lock the dew;

And as the dew does with a tearful kiss,  
Fill the earth's heart with softness, and re-new

Her flowers' blushes, so my spirit fell  
Upon the earth with a reviving spell!

Stars, Suns and Planets op'd their dream-dazed vision

Unto the awakening light in solemn wonder;  
The captive winds rushed from their air-bound prison

To meet the sea waves which leaped up in thunder;  
Earth and ocean heaved with life new-born,  
With the new dawn of a great cycle's morn.

—Anonymous.

"Small service is true service while it lasts;  
of friends, however humble, scorn not one;  
the daisy, by the shadow that it casts, pro-

tests the lingering dew-drop from the sun."—Wordsworth.

### OBITUARY

On Nov. 22, 1908, S. F. Lodge lost a faithful and revered member in the person of Mrs. Ella M. Poole, who passed out of the physical body on that date, aged 66 years.

Mrs. Poole joined the G. G. Branch T. S. on Nov. 4, 1888, and consequently was a member of the Society a little over 20 years. In 1903 she affiliated with S. F. Lodge and was an active member as long as her health permitted, she having been a brave and patient sufferer for many years. In the early days, when energetic and conscientious workers were so needed, Mrs. Poole was always to be found where activity would do the most good. She possessed those best of all characteristics—faithfulness to anything she believed to be right and toleration enough to allow others, whether in T. S. or not, to believe and act as they pleased. May peace be with her.—D. R.

It is with great regret that we have to record the death of one of the oldest members of the Society, Mrs. Sinnett. All members sympathize with Mr. Sinnett in his great loss, and several Branches, including the Blavatsky, H. P. B., and Bath, have passed special votes of sympathy and of appreciation of Mrs. Sinnett's long and valuable services to Theosophy.

Rev. Dr. Alexander Kent, Pastor of the People's Church, Washington, D. C., died on December 10th. He was a member of the Washington Branch T. S. and was a great worker in the cause of Universal Brotherhood. His place will be hard to fill. His age was 71 years.

It is my duty to report that Fred O. Dickey, President of the Portland T. S., passed out from the physical plane on Wednesday, Sept. 23rd. His demise was the result of tuberculosis. While we all esteemed him highly, we cannot but feel glad that he has gone to a more comfortable existence. Mr. Dickey was a member of Samaritan Lodge No. 2, I. O. O. F., and his funeral was conducted by the lodge.—M. B. Wells.

## CURRENT LITERATURE

"In the Days of the Druids," by C. C. Collins, appears in the November issue of the "New Age."

Mr. Collins tells us that astronomers have been recently attracted to the subject of the Druids by the revelations of Sir Norman Lockyer, who, by his study of the temples of Egypt and Greece, as well as those of Great Britain, has, in his published statements, thrown additional light on the customs of these people who, heretofore, have chiefly been visible only in the moonlight of "tradition."

That the traducers and sceptics of tradition are found among the more recently educated class, is Mr. Collins' opinion; the people who must see the written word to believe, and who class the Druids with the fairies. The scholars, he tells us, "do not ever regard them as a mysterious race, for they have both written and oral evidences that these people did exist."

"That there were Druids in Gaul, as well as in the British Isles, is a fact set forth by the classical writers, and it is to these Gallic Druids which they refer when they mention the sect. \* \* \* The fact that the remains of the Druidical temple at Stonehenge is the most widely known, creates the impression that Britain was the most important seat of the Druids. But the French and Irish scholars will not yield one inch in their well-established claim that the Druids flourished in Gaul and in Erin long before they sought to propagate their religion in Britain. Their contention is based on the indisputable fact that Ireland and France had their seats of learning long before the inhabitants of Britain had emerged from their state of barbarism. The Druids were learned men; and it would be strange, indeed, did they first flourish in Britain, and, with the great influence they had on the minds of the people, not make an intellectual impression on the inhabitants of the country. \* \* \*

"Some authorities assert that the religion of the Druids is of the same antiquity as that of the Magi of Persia, the Brahmans of India, and the Chaldees of Babylon and Chaldea. Certain it is that the worship of the planets began in Chaldea, spread through Egypt into Arabia and, without sowing seed in either Greece or Rome, where the people were given to the worship of mythological gods,—it fell on fruitful soil in Gaul and the islands to the west."

"In the beginning, Druidism was a pure religion; lofty as the sun which its followers looked upon as a representation of their God. It seems almost absurd to believe, as some writers on the Druids have stated, that this learned race of men, scientists, as well as priests, regarded the sun as the real God. Surely, they who were such great astronomers, knew that in itself the great planet was no more and no less God than the earth on which they dwelt—God speaking through Nature. That 'the law of Nature is the law of God,' seemed to be the foundation of their religion. And, though they worshipped the Supreme Being through the sun, moon and stars, the winds and the waves, they established a code of ethics which would put to blush some social customs of the civilized nations of this era. \* \* \*

"Ceremonies and symbols were a part of the Druidical religion, just as they are a part of every known religion; but the fact that they built fires, and tended them as a part of their ceremony, does not indicate that they worshipped fire itself, any more than that High Church Christians worship the candles on their altar, and the incense which they swing before it. Because they held some of their religious ceremonies under the oaks, and took the oak as their symbol of strength, and the mistletoe as the symbol of fecundity, need that imply that they worshipped these things in themselves any more than that Christians worship palm branches and Easter lillies which are significant to them? Why should we attribute to the pagan religions the adoration of symbols, when we who have symbols innumerable would scout the idea that we worship them as material things?"

"The Druids had a beautiful belief in the immortality of the soul. They believed that it has no beginning and no end; and that, while a Supreme Being rules over all, He left it to the individual to make his own spiritual life, both here and hereafter. Did a human being respect his body, cultivate his mind, and carry a clean heart in this life, he would ascend still higher; become purer in the next world. Did he make a ruin of the citadel of his soul; neglect to make use of his mental powers; carry a corrupt heart while here; then he would be given a low place in the next world—but (spark of divine hope and justice!) he would also be given another chance to be-

come better. Cannot we see in that belief the almost universal one that we are always making our own Heaven or Hell?"

"In the course of centuries the Druidical religion became corrupted. \* \* \* The Romans and Greeks hated the Druids \* \* \* and in the course of time they succeeded in exterminating the religion and its followers. But can we say that the religion has been exterminated when we find traces of it in the beliefs of the great thinkers of all the eras from the day when the Druid ceased to hold sway to the present time? Can we say that they have left no impress when we still hear the musical echoes of their bards, and inherit the principles of their moral and social laws?"

"The Druids, while universally conceded to be religious men, were not all priests, in the commonly accepted sense of the term. \* \* \* They not only had their priests, but their doctors, judges, astronomers, engineers, and \* \* \* bards \* \* \*

"Most authorities on the Druids agree that they were divided into three classes or orders. First came the bards or poets, then the orates or cultivators of the arts and sciences, then the priests or judges. The latter class was the highest, and the name Druid was applied most particularly to them, though it embraced the three classes."

"There are those who claim that the judge and the priest were two distinct officers of the society; while others claim that they were one and the same. \* \* \* After Christianity swept over the strongholds of the Druids, the priestly function was stamped out, but in Ireland and in Gaul the judges were still in evidence."

"That the Druids were a secret order is maintained by many writers. No one could enter their order unless he was of noble birth and unimpeachable morals. Before matriculation the bardic student was made to take a solemn oath that he would not reveal the secrets of the organization. But he had to be in the order for some time before he was intrusted with any important secret. His conduct was constantly under the surveillance of his superior officers, and, did anything occur during his period of probation to cause his sincerity to be doubted, he was not allowed to continue in the order. \* \* \* During his period of probation, the bardic student was obliged to learn the maxims of the order, to compose ethical dissertations and perfect himself in poesy. The bardic student resided with his teachers and was forbidden during

his novitiate to hold any converse with those outside the order. After he passed through the first classes, he became a preceptor, or an 'inchoate bard.' He then received the band of the order, but was obliged to preside at three assemblies before he received his final degree. He then assumed the garb of his order; a dress of sky blue, emblematic of peace and truth. The person of the bard was regarded as sacred and he could go through a battle unmolested; for he never appeared in conflict save in the role of truce-bearer. In hostile countries he was always respected, until the Romans drove the druids from Britain. It was an unwritten law that the bards had three privileges, namely,—maintenance wherever they went; that no naked weapon should be shown in their presence, and that their testimony should be held indisputable. Their laws forbade them to bear arms, to use satire, or to touch on aught that savored of immorality. The purpose of their brotherhood was to reform morals and customs; to establish universal peace, and to praise all that is good. \* \* \*

"The Bards, as a rule, were attached to certain kings, princes and chiefs, and thus had certain quarters, and even when druidism had lost its hold as a religion, these singers still attached themselves to the courts. Many, many centuries after the glory of the bards was gone, their disciples,—wandering minstrels, found hearty welcome awaiting them wherever they went in the country of the Gael. \* \* \* The old law that he was to be given food and shelter, and to be unmolested wherever he went seems to have been held as sacred by the Christian people as by their Druidical ancestors. \* \* \*

"The Orates' order was composed of men who were proficient in science, art, medicine and the like. It seems they were specially recognized through their proficiency in certain branches and accorded honorary degrees; not compelled to pass through the Bardic degree, though they were obliged to acquaint themselves with its institutes and traditions. The candidates for this degree were elected at a meeting of the Druids on the recommendation of a graduate of any of the three orders. If the candidate was not known to any member personally, he could be admitted on the recommendation of twelve reputable men. The robe of the Orate was green, the color of Nature and symbol of learning."

"The institutional triads of this order embraced: the three demonstrations of the use-

ful in knowledge—wisdom, piety, and tranquillity. The three branches of the duty of man—devotion to God, benevolence to fellow creatures, and the improvement of the sciences.”

“The third order of Druids, or the judges and priests, were required to pass through the Bardic state before being admitted to their special order. While each order held a certain status, it was not held above the other; it being granted that, though one excelled in a certain direction, the others were more proficient in another, and that all were united in their strength for the good of the order.”

“But the judges and priests were really highest in rank; for they constituted the supreme court from whose decisions there could be no appeal. The head of the order was called the Arch-Druid. Some historians claim that this office was hereditary, while others contend it was made by election. It is certain that the judges were attached to the several kings in line of descent; as were the bards in Ireland, but it has not been indisputably proven that the Arch-Druid inherited his high office \* \* \*

“The judicial habit of the Arch-Druid, according to Meyrick’s writings on ancient costumes, was a white stole over a robe of the same, fastened by a gold girdle which held the crystal of augury. On his neck he bore the breast-plate of judgment; supposed to have the power to close on his neck and choke him if he rendered an unjust decision. Below this hung a jeweled serpent. This was evidently the symbol of wisdom; and was used as a symbol solely, not as an object of worship, as some have believed. On his right hand, the Arch-Druid wore two rings; one plain; the other the chain ring of divination. On his head he wore a golden tiara, and as he stood before the stone altar he rested his right hand on the Elucidator, which was composed of several sticks on which maxims were cut, thus giving it the name of Omen Stick.”

“The judges moved in circuits and were greatly venerated by the common people for their wisdom. Their pithy sayings were whole sermons in a sentence and many of them are yet heard among the people of the British Isles. \* \* \*

The author here gives a number of these sayings which he took from the laws of Drynwal Moelmud, who flourished about 400 B. C., and closes his article in these words:

“Learned men have given years to the study of the customs and laws of the Druids, and have confessed that the more they have delved in the past, the more they realize that this life is all too short to unravel the beautiful tangled thread of the lives of these men who were priests, poets, philosophers, all in one, and whose ethics were as sound as anything which Christianity has given us. But, alas, like the teachings of Christ, they became perverted, as the centuries rolled on, and the pure drop of divine dew was dimmed by the dust thrown upon it by men whose souls bent to the earth, instead of aspiring to more lofty planes.”

“But the first principles of these godly men are the first principles of all godly men; and we can trace them still through all men who believe in the brotherhood of man, the immortality of the soul, and a Supreme Power.”

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#### IS ISLAM REFORMING?

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Mr. Theodore Morison, late Principal of Aligarh College, asks, Can Islam be reformed? He points to the number of sects in Islam which are signs of reforming energy, and reports that many Indian Moslems believe that—

The use of force for the propagation of the faith is forbidden by Islam.

That Islam enjoins monogamy.

That slavery is inconsistent with Islam, which asserts the brotherhood of man.

Moslems ought to welcome science and knowledge from whatever source.

The sacrifice of animals is undesirable and not obligatory.

Islam does not impose the dogma of predestination.

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The Student of Theosophy should be instantly distinguished from the rest of the world by his absolute serenity under all possible difficulties and his radiant joy in helping others—C. W. Leadbeater.





## BRANCH REPORTS.

The Capital City Branch has taken up the subject of an Associate Membership League with very much enthusiasm. They have issued a circular which Dr. Baker speaks of as follows:

The circular we issued was for the purpose of a feeler to see how well the public would respond, and it is too early at this time to judge as to the possible success of the venture, for we have not, as yet, had the opportunity to properly canvass the situation.

If we can secure any reasonable number of members, the financial returns will enable us to secure a steady increase in our Library, and it seems to me that as that enlarges, our facilities for the dissemination of Theosophical information increases, giving us one of the strongest levers with which we can work. It will not do to confine the literature to the philosophy and ethics of Theosophy, but we must have books of all kinds of a mystic and oriental nature. Our shelves must carry magazines and readable, instructive novels, such of the poets whose verses carry the ideas of evolution; in fact, we should study the leaning of the intelligent public mind and guide it quietly and pleasantly towards the goal we wish to reach—Theosophy and the Society. In this way we shall overcome prejudice and gain the attention, interest and support of thousands we could not otherwise reach. In a city like Washington, for instance, the "Mystic Library of the T. S." or the "Library of Mystical Literature," would at once attract attention, and, connected with the Theosophical Society and filled with its literature, would be an advertisement and give us an entre into the minds and homes of the reading public.

Properly managed by enthusiastic and earnest workers, such an enterprise, supplemented by courses of lectures and classes on the ethics and philosophy and kindred subjects, could not do otherwise than excite a healthy and lasting interest.

I look upon the Theosophical Society as an educational institution and it seems to me a mistake for any of its Branches to fall into a rut, to think that there is nothing to learn outside of the immediate literature of the T. S., but the Branch as a whole should be as a single accomplished individual, each member bringing to it something that would make it a reflection of that perfection about which we

preach. To do this we must attract bright minds, making specialities in all lines of educational thought, attract those who have something to tell and who are never better pleased than when they have an intelligent and appreciative audience, and they, coming into touch with us and we with them, will find common ground for mutual appreciation.

Mr. Colville, member of London Branch, has been lecturing before Capital City Branch, Washington, D. C. Reports indicate that his visit has been extremely valuable, the statement being made that close attention was sometimes paid for two hours to his interesting lectures.

On November 1st, the Capital City Branch of Washington, D. C., moved into new and more commodious headquarters, at 1517 H. Street, N. W., and celebrated by a public meeting the first anniversary of its theosophic existence. The Branch is now more thoroughly equipped to carry on the propaganda work, to which its energies are devoted; the new headquarters can comfortably seat fifty persons and in emergencies, as has recently been the case, seventy persons may be seated.

The library numbers 150 standard works, while in the magazine rack may be found not only "Messenger" and "Theosophist," but many of the current metaphysical and occult publications, with a judicious sprinkling of theosophical leaflets for sale or distribution.

The propaganda work for the season of 1908-9 has been inaugurated by inviting the well-known lecturer, Mr. W. J. Colville, to deliver a course of six lectures at the new headquarters and one lecture at Pythian Temple. The topics were selected by a committee appointed for that purpose, who, feeling the pulse of the times, as evidenced by the increasing demand for explanations of psychical phenomena, thought that the most good could be accomplished by offering, among other things, the theosophic hypothesis of matters now occupying so large a share of the public interest. The subjects were as follows: Why differences in religions?; Explanation of Psychometry, Mesmerism and Hypnotism, Crystal gazing, etc.; Dreams, what they are and what they mean; Telepathy and wireless telegraphy; Re-birth—Memory of past lives; Shadow world, phantoms or ghosts analyzed; The Darwin Theory from a New Point of View.

Mr. Colville handled his topics in a way that gave the fullest satisfaction to all. He combined with a full knowledge of theosophic teachings a vast range of personal experience and an acquaintance with the tenets of the leading cults of the day, that enabled him to give a broader and more comprehensive outlook to the subjects chosen, than is usually given by the average lecturer. His manner of approaching the subject was simple, clear and logical, and pleasing to people ignorant of theosophical terminology, and coming in contact with the subject for the first time. He quoted from well-known writers of poetry and fiction, using in a highly-instructive way, analyses of well-known books to support his points, as, for instance, in the lecture on Hypnotism and Mesmerism, he drew on "Trilby" and in "Telepathy" on the same authors "Peter Ibbetson." The story of "Dr. Jekyll and Mr. Hyde" was used to show how the latent subconscious state of a man will sometimes overpower the normal waking consciousness and account for the strange admixture of good and evil in a single individuality. Illustrations of this kind were highly appreciated by the listeners and this fact shows that theosophic lecturers can very often draw upon and act popular sources to clinch their arguments and drive the lesson home.

In his lecture entitled "The Darwin Theory from a New Point," he recognized the fundamental idea of physical evolution in the theory advanced by that Scientist, but carried it forward to a higher and grander level than the present human form, and united to the theory of the "physical plasm" the theory of the "spiritual plasm," as taught by theosophists.

**Grand Rapids Lodge**—The first of 1908 found our lodge in a very weak condition, but the last part of it was good. Fourteen new members have registered thus far in the new year. Mr. Jinanaradasa's lectures made a great impression on those outside the society and also stirred the members to a greater activity. Following him came Mr. Cooper, with his, of whom they spoke very highly.

Mr. L. W. Rogers will be with us from January 12th to 30th. His lectures will be held in All Souls' Church. We are looking forward to them with great interest.

On the whole, we feel that 1908 has showered us with many blessings and the new year will begin with the same.—Mrs. Rue Emma Town, President.

**Iron City Branch. Pittsburg**—This Branch was founded in order to give opportunity for theosophical activities in a different part of the city from that occupied by the old branch. There are many earnest workers in Pittsburg and it is believed they will accomplish much good in the two locations in which the work is being done.

Mr. Jinarajadasa has delivered a course of lectures with much success there and will doubtless visit Pittsburg again before very long.

**Seattle Lodge**—The first week of December has been a lively one for the Seattle Lodge. We have been favored with a five days' visit by Mr. Irving S. Cooper, National Lecturer of the T. S., and President of the San Francisco Lodge. Our large new Hall at 1426 4th Ave. was taxed to its utmost capacity to accommodate the eager inquirers who hastened to avail themselves of this unexpected opportunity to gain Theosophical information. Four public lectures were given, clear, forceful and effective expositions of Theosophy, which were listened to with rapt attention, and followed by questions as wisely chosen by the inquirers as they were ably answered by the lecturer.

On two occasions the members were enabled to meet with Mr. Cooper in private and profit by his wide experience in Theosophical work and kindly council and advice.

Mr. Cooper came upon us so suddenly that we were unable to fully prepare the way and so reap all the benefit which so important an opportunity should confer; but we feel we have been greatly helped and the cause of Theosophy—by no means weak in Seattle—much advanced by this timely visit.

We bid him a brotherly God-speed upon his way and rejoice for the good things in store for those who are so fortunate as to have him among them.—Mrs. C. Wilkinson, Cor. Sec'y.

**Spokane Branch T. S.** has labored under somewhat of a disadvantage in not being able to secure suitable headquarters when ready to take up active work this autumn, but has lately secured pleasant rooms in a central locality, which we hope to make our permanent center. The Branch is in a very harmonious and prosperous condition, having thirty new members, with good attendance at its meetings. Besides the regular Friday night meeting for members, at which Ancient Wisdom is used as a study book, there is a

devotional meeting on Sunday afternoon, which has been found very helpful. Tuesday evening is set apart for public meetings, the members in turn taking charge. The general subject of these meetings is "Occult Physiology and Psychology." Programs have been printed for distribution among those who have heretofore shown an interest in our teachings, and it is hoped good seed may be sown.

A new plan to lend sociability to our activities has been undertaken. The rooms will be open to friends each Saturday afternoon from three to five o'clock, one or more of the ladies being in attendance. Tea will be served, and an opportunity given for questions on Theosophical teachings. The recent election resulted in the re-election of the entire Board of Officers. Our Branch Library contains over ninety books, and is well patronized. This, with the classes for non-members conducted by the Branch, has been our only means of reaching the public, as none of the lecturers have as yet visited Spokane. Nevertheless, we added ten new names to our membership roll last year—two being by demit, and have reason to look forward to another prosperous year. The harmony that prevails among our members contributes largely to the usefulness of the Branch as a Theosophical center.—Adah M. Rosenzweig, Sec'y.

*Colorado Branch T. S.*—Since the last report Colorado Branch has lost one member, but gained eleven, nine by demit, two from membership at large. The membership now numbers seventeen.

The class system of study is followed, and up to vacation time there were four classes meeting in different parts of the town. They were studying the Manuals, Ancient Wisdom, Study in Consciousness and Pedigree of Man. There was also a class studying Esperanto. The business meeting once a month, and a social meeting, also once a month, was designed to allow discussion of miscellaneous topics which could not be touched upon in the classes.

MAUDE W. MIKS, SEC.

Couer d'Alene, Idaho.

In August about a dozen of the Branch members came out to Couer d'Alene and picnicked with me in our beautiful parks. We had a delightful day. Several people were curiously hanging about, ostensibly reading or talking, and I noticed that when the members were speaking there were no leaves turned, and an interested expression of countenance showed that they were enjoying the talk too.

The morning was devoted to the Spokane members, each having something to say. After lunch I gave a talk on "Side Paths in our Evolution," illustrated by a diagram. I asked the members to take up some points for discussion to which most of them responded. It was such a happy day for all that it was unanimously decided to choose a beauty spot in which to hold outdoor sessions next summer.

I hope to find an opening here for work.

MRS. EMMA F. WOLFORD.

*Englewood White Lodge, T. S.*, has added five new members, lost two by death, demitted one and dropped one, and now has a membership of fifty-three.

The regular meeting time has been changed to Tuesday evening and the books studied and discussed during the year are "The Voice of the Silence" and "The Great Law."

During July Mr. Jinarajadasa delivered two public lectures before the Branch which were very much appreciated. We maintain a good circulating library and also a stock of the latest T. S. books for sale.

G. M. Trull, Secretary.

## NOTES

Centers have been established at several points and the Secretaries are manifesting a great deal of interest in their new work. There is much to do and there are infinite opportunities for instituting new efforts in this direction. Some members have written that they are living in logging camps, on remote ranches and on islands, places almost beyond the reach of social intercourse. Such members sometimes say they have difficulty in finding opportunities to meet and aid people. But it would almost seem that they themselves would be those who needed aid! Nevertheless, the possibilities of correspondence are great and those who know persons in need of correspondents may well seek the co-operation of these isolated ones.

Branch secretaries are reminded that copies of the Messenger can be obtained for strictly propaganda purposes at \$2.00 per hundred, postpaid.

The daily papers of December 22nd contained dispatches indicating that the originator of "The Order of Fifteen," an occult organization which has its center at Philadelphia, is in some legal difficulties.

At a recent meeting of the Philadelphia Branch the following officers were elected for the year 1909:—Mr. Hugh F. Munro, President; Mr. Davitt D. Chidester, 1st Vice-President; Dr. James S. Hickey, 2nd Vice-President; Mrs. Mary P. Paine, Secretary; Mrs. Catherine R. Munro, Treasurer; Miss Lucy Law, Librarian.

We have printed membership cards which can be obtained at fifty (\$.50) cents per hundred. They are to be filled out by the treasurer of the lodge after dues are paid to indicate that the person paying the dues is a member in good standing for the year in question.

A number of subscriptions for Messenger are being paid for by members to go to jails, penitentiaries and public libraries. This work deserves the attention of members and branch officers. Colorado Branch has just sent subscriptions for Messenger to be sent to the Denver County Jail and State Penitentiary.

Mr. J. E. Lostin writes that the Butte Branch at a recent meeting elected the following officers for the year 1909: Mr. J. E. Lostin,

President; Mrs. Mortimer, 1st Vice-President; Mr. J. P. Hanson, 2nd Vice-President; Miss Irene Hardy, Recording Secretary; Miss L. M. Terrell, Corresponding Secretary; Mr. Mortimer, Librarian, and Mr. C. J. Lane, Treasurer.

One way of aiding the cause and insuring the spread of Theosophy is to ask your news dealer to place on sale "Messenger," "The American Theosophist," and "Theosophist," one or all, and if desired include any other of our periodicals. Make this request with the understanding that you will insure the dealer against loss by relieving him of all unsold copies. Another method of helping is to subscribe for any or all of the above publications to be sent to public libraries and reading rooms, first asking permission of those in charge.—F. E. Martin.

At a meeting held December 11th the Cleveland Theosophical Society elected the following officers for the ensuing year: President, Miss Goedhart; Vice-President, Mrs. E. O. Peets; Recording and Corresponding Secretary, Mrs. S. M. Harding; Hostess, Mrs. Adelaide Rogers; Treasurer, Miss Anna Pratt. The following weekly classes are held: "H. P. B." Training Class for members, every Monday at 7:30 p. m., Study Class for members only, every Monday at 8 p. m., Class every Wednesday at 2:30 p. m., open to all, Class for study of Esperanto every Wednesday at 4 p. m., open to all; Open Meeting (Theosophical) the last Monday in every month at 8 p. m.—(Mrs.) S. M. Harding.

Golden Gate, San Francisco.—To meet the individual requirements of the San Francisco and Golden Gate Branches of the Theosophical Society, San Francisco, it has been deemed advisable to have separate headquarters in the future, and to discontinue the joint headquarters formerly maintained at 1001 Oak Street. From Jan. 1, 1909, until further notice, Golden Gate Lodge will be located at 2290 Sutter St., San Francisco, where its regular meetings will be held, and where all communications should be addressed. San Francisco Lodge will probably find headquarters nearer the center of the business district. The speakers of the two Lodges will collaborate in public work as heretofore. A useful and helpful year in the activities of the Society is confidently anticipated.—Mary A. Walsh, President.

**Inter-State Branch** reports progress at the end of its first year of existence. It has spacious headquarters at 250 West 14th Street, New York City, which are always open for theosophists and for visitors. To its original twenty members it has added fifty-two others in eleven months, now comprising theosophists in Massachusetts, in California, in British Columbia and elsewhere, and its efforts, though quietly made, have been productive of good results.

This branch has tried to meet the every-day needs, rather than the remote ones, of its members and of the community. All of the activities usual to theosophical lodges, such as public lectures and members' meetings, have therefore been of a broad, human, practical nature, such as would help to explain and to lighten the burdens of daily life.

Furthermore, several other lines of Theosophical endeavor have been instituted in accordance with the constructive and broad-minded attitude of the branch. One is that of making comfort-bags for the inmates of the Charity Hospital, and of doing other practical charity work. Another is that of regular Sunday morning devotional services, consisting of suitable readings, music and talks to minister to the spirit of worship and aspiration which it is felt the ordinary branch meeting does not do.

All of our work, though commencing in a small way, is steadily growing and we hope that we are doing at least something to pass on to others the many benefits which Theosophy has conferred upon us.—Henry Hotchner, Sec'y.

The daily papers contain articles stating that the fashion in jewelry is to be dominated by mystical designs of an astrological tendency. Zodiac jewelry is the rage just now. To have your horoscope cast in a ring is not only fashionable but lucky as well. This new jewelry is said to protect the wearer from all harm and to bring all sorts of good luck. Especially among women of the state is this new fad popular.

Mr. John tells us that they are publishing six of Mrs. Besant's Australian lectures, and sending a copy of the book "to every country town library throughout the Commonwealth." Our Australian brothers are rejoicing in the fresh streams of vitality which have been

poured into their Section of late, and seem to be full of hope and plans for future work.

The Sydney members have joined together to provide a permanent home for the Theosophical Society. Property has been bought, and is now in the Contractor's hands for alteration of existing building, and erection of a hall at the back to hold 350 people.

A new branch was established at Danvers, Mass., to be known as the **Danvers Branch**.

At the regular annual meeting of the **Inter-state Branch** on Tuesday the 15th of December, the following officers were elected for the ensuing year: Frank F. Knothe, President; John O'Neill, Vice-President; Henry Hotchner, Secretary; Mrs. Frank F. Knothe, Treasurer; Mrs. A. S. M. Wheeler, Librarian.

The **Iron City Branch** has elected the following officers; Mrs. Mary V. Jones, President; Josephine Stutz, Recording Secretary; Mrs. Marie C. Seeley, Treasurer and Corresponding Secretary.

**Chicago**—It is a pleasure to comply with the request from the "Messenger" to write something about the course of lectures that closed in Chicago December 6th. Eight were given at Handel Hall, and two in Recital Hall, all being free except one, which realized \$82.50 gross, toward the expense account. All the lectures were given on Sunday afternoons. The first audiences were small, probably between two hundred and three hundred people being present, on account of inadequate advertising. This difficulty was met by the generosity of Mr. Kunz, who made a donation of \$40 for advertising. The attendance at once arose to nearly double what it was at first, and the best audiences were probably about five hundred people. Bad weather fell to our lot on several successive Sundays, a severe rain storm coming on the date of the paid admission lecture.

Toward the close of the course I announced the organization of a study group. At the first meeting thirty-five people enrolled; at subsequent meetings the enrollment steadily increased until it stood, when I left Chicago, at seventy-four, with others still to come. Among them are two practicing physicians, some school teachers and other professional people. So far as I know, they are all new to Theosophy except two or three.

Here in Detroit the course opened last night to an attendance of about three hundred people.

There was an unusually large percentage of men present. There is a lecture every night except Saturday nights, for two weeks, and one Monday night, which evenings are to be used for organization.

The next place is Joliet, January 3-10. Then follows Grand Rapids, January 12-26. In each of these cities the program will be similar to that of Detroit, with nightly lectures and intervening Saturday and Monday evenings for organization.—L. W. Rogers.

**Chicago Branch**—Unanimously adopted Dec. 12, 1908, by Board of Trustees:

Resolved, That the Board of Trustees of the Chicago Branch T. S. invites Mr. Jinarajadasa to spend in Chicago the coming year, or such portion of it as he can spare from other fields, as the guest of the Branch, lecturing to and teaching the members and people of Chicago.

Resolved, That all dealings and correspondence with the Book Concern be carried on exclusively in the name of the Theosophical Book Concern.

The third Russian Theosophical Convention was held in Kief. It opened on the morning of the 21st of August, with a Te Deum in the old Russian temple of Sophia. At 2 p. m. the business meeting began. Mlle. Nina de Gernet was elected President of the Convention, with Mr. Nicolos Pissareff (delegate of Kaluga) Vice President. During two days the rules were discussed and worked out. At last they were unanimously passed, to be submitted to the President of the T. S., and, if possible, to be legalized by the Government. The first Council was elected: Anna Kamensky, Margaret Kamensky, Cecile Helmboldt, Konstantin Kudriawtzeff, Dmitry Stranden, Anna Tilos-soff, Helene Pokroosky, for three years. This was done in order to begin the work at once, without convoking a new Convention, when the Society is legalized.—Adyar Bulletin, November, 1908.

The Detroit News of December 14th contains an article of one and a third columns on "The Principles of Theosophy." It is written to call attention to the subject of Theosophy during the visit there of Mr. L. W. Rogers.

**New York City.** The Theosophical Mission League of Greater New York was formed recently. Its objects are the dissemination

and teaching of the more important truths of Theosophy, such as the Brotherhood of Man, His Unity with the Divine, Reincarnation, Karma, and the existence of the Guardians of humanity to those incarcerated in Prisons, Penitentiaries and Reformatories; the people living in the crowded and tenement districts of the territory covered by the League, and where Theosophy has not yet penetrated, and the children of such people. Its officers consist of Chairman, Vice Chairman, Secretary-Treasurer, and Executive Committee; members are fellows of the T. S., who are called Members, and others in sympathy, who are called Associates; there must be at least two-thirds members. Its territory includes that of Greater New York towns and suburbs of New Jersey, within a radius of forty miles of New York City. Councils of any number may be formed within the League of not less than seven members and associates, but of at least two-thirds members. Council Districts are to be delineated and apportioned by the League. Councils may be formed on application to the Executive Committee of the League of seven members and associates residing in the same locality. The Chairman of the council is to be appointed by the Executive Committee of the League and such other officers as agreed upon and elected by the Council. The League Executive Committee consists of the Officers, ex-officio, and two representatives from each Council. All F. T. S. may become members on application; others by election. No dues or fees; the League is supported by voluntary contributions or donations only.

St. Louis Branch has surrendered its charter, most of its members either joining other branches or becoming members at large.

#### Translation of Dr. Steiner's Works.

It has happened on several occasions that an article or book of mine has been translated into English by more than one person at the same time. In order to avoid a recurrence of such duplication of labour I have appointed as my representative for the English speaking countries Mr. Max Gysi, Belsize Lodge, Belsize Lane, London, N. W. and request all persons who contemplate translating into English any of my writings to communicate their intention to Mr. Gysi, who will be glad to give any information that may help them in such work.

Dr. Rudolph Steiner,

The Leeds Lodge is making a most praiseworthy attempt to disseminate Theosophical ideas amongst their fellow-citizens. A course of public lectures, well advertised throughout the town is being given in the Philosophical Hall, with most gratifying results. Mr. Wedgwood opened the syllabus with a lecture on "The Human Aureola and Halo; or Man, Visible and Invisible," in the large hall, to an assemblage of over 100 persons. Miss Ward's lantern lecture on "Thoughts are Things," the third on the list, secured a deeply interested and representative audience of over 250. Up to the present time, Theosophical literature, to the value of five pounds, has been sold at these gatherings. Miss Ward has also visited Bradford, Edinburgh, and some of the south-western Branches.

The initiative of the Leeds Lodge has also resulted in visits to some of the Northern Lodges from Miss Severs, Miss Louise Appel and Miss Mallet. The General Secretary has recently visited Bath and Bristol, and, at the time of writing, is due to take a week's tour in the North, presiding at the Northern Federation meetings in Manchester, and subsequently visiting a few of the Lodges.

Mr. Wedgwood has just successfully accomplished a three weeks' tour on behalf of his Section, speaking at the following towns: Leeds (five meetings), York, Harrogate (three meetings), Bradford (two meetings), Edinburgh, Glasgow, Birmingham (two meetings), Wakefield, Liverpool, Manchester (two meetings). He has also visited the Brighton Lodge, and is due shortly at Southampton and again in the North for a week.

It is hoped that it may be found possible to make such tours, even if only on a comparatively small scale, a more regular feature of our Sectional work, thus meeting a need which has not infrequently been voiced. *Vahan.*

The Christian Science people are now printing a daily paper of considerable size, using excellent type and referring in an interesting way to the topics of the day. Their editorials are very attractive in appearance and it would seem that the Christian Scientists would derive great benefit from the circulation of a paper so well prepared and so neatly gotten out.

Mrs. M. L. Guay has purchased the entire stock of books of Frederick Spenceley, and has had them moved, together with other stock, to the three nice rooms which she has hired in the Kensington building. Mr. Spenceley retires from business.

This places Mrs. Guay and the Boston Theosophical Book Concern the third largest dealer in theosophical books in America, John Lane and the Chicago Book Concern only being larger. It is Mrs. Guay's aim to make this a wholesale and retail distributing point, she purchasing in quantities direct from London publishers, etc., as does the Chicago Book Concern, and she asks your co-operation in this work. There is ample room for such a distributing point here in the New England states.

In her new rooms there will be a good sized circulating library of theosophical books, rest and reading rooms and one branch in Boston, Huntington Lodge, has decided to hold its meetings in these rooms.

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There is something servile in the habit of seeking after a law which we may obey. We may study laws of matter at and for our convenience, but a successful life knows no law. It is an unfortunate discovery certainly, that of a law which binds us where we did not know before that we were bound. Live free, child of the mist—and with respect to knowledge we are all children of the mist. The man who takes the liberty to live is superior to all the laws, by virtue of his relation to the lawmaker. "That is active duty," says the Vishnu Purana, "which is not for our bondage; that is knowledge which is for our liberation: all other duty is good only unto weariness; all other knowledge is only the cleverness of an artist."—Thoreau.

## Children's Department

*This department is conducted by Laleta.  
3291 Malden Street, Sheridan Park, Chicago.*

### THE BOY AND THE SERPENT.

A boy once lived with his parents by the side of a desert. His father had many camels and it was his business to carry merchandise across the desert to a distant city. So, for the most of the time the boy was left alone with his mother, who was usually busy with household affairs and allowed the boy to take long walks into the desert. A long, low mountain about a mile from home, overlooked a broad plane, almost bare of vegetation and strewn with loose boulders. This mountain the boy visited almost every day, hunting for birds' eggs and studying the rocks and the sky. The boy loved the desert and its strange life, the timid doves and powerful eagles, the hares, the gazelles and the beasts of prey. But he liked, too, a great shelf of stone on which he might sit and dream and watch the far horizon. For he very dearly loved his father, who sometimes came home unexpectedly and tried to surprise the boy by joyfully bursting in upon him. This the boy wished to prevent next time, so he watched very carefully, much of each day.

One day the boy wandered to a southern aspect of the wide shelf where the sun shone on the rock in full glare almost all day long. Suddenly he saw gazing at him from a distance a huge serpent, with head erect and coils drawn close, lying on the rock in the strong sunlight. He had never been told that serpents were not beautiful, though he knew they were sometimes dangerous. He sat down to watch the animal, and as he remained very quiet its head gradually sank lower until it rested on the ground, though the eyes never left the boy's face. After a long time the boy slowly rose and drew nearer the serpent, which again raised its head and watched more closely. But the boy was so quiet and cautious that the animal let him get nearer and nearer until he was very near, indeed, when he noticed that night was coming on. So he ran home, but he had very sweet dreams, indeed, after that, and each morning he thought he had been flying about the world with wings

finding and helping other little boys. Each day the boy climbed the hill, each day he sat near the serpent and each day the animal seemed less uneasy at his approach.

One day he dropped his ball while playing near the serpent and it rolled so near that he got quite close to him before he realized what had happened; but the serpent was too quick for him, for he cast a great coil over the boy's body and quietly drew him toward him. At first the boy was frightened, but he could not get away and gradually he sank down at ease to think what he could do to get away. He soon became drowsy, sank into a restful sleep, and dreamed so sweetly that when he slowly came to waking consciousness he felt quite at ease. He had dreams that the serpent was so powerful and so good that he could protect the boy and carry him sweetly through life if he would only love the serpent and try to serve him. This surprised the boy in a certain way, but he remained quite at rest for a time in the midst of the serpent's coils until it was time for him to run homeward, when, to his surprise, the coils loosened a little, he arose, gave a jump and away he went! But he could not resist the temptation to look around at the serpent whose head was waving high in the air in a sort of salute. The boy waved his hand in return and hurried home.

That night the dreams were beautiful, indeed, more so than ever, for he thought the serpent came to him as a man, that they were able to fly and so stepping to the window-ledge they sprang into the air and soon were in a remote part of the earth, where the boy met other boys who needed help in funny ways which our boy could give so strangely and well that he was filled with delight. The boy now went to visit the serpent every day and had the happiest times with him. The great coils would rise on one side the ring and the boy would creep under to find his cozy place.

One day, long after, when the boy came to visit the serpent he found the place vacant and so he went to the lair of the animal, a deep grotto in the face of the rock, which he had seen but never entered. When he went to the rude door and tried to open it he was



met by a man who invited him to visit him. The boy was exquisitely entertained and was about to go away when the man disappeared and the great serpent appeared in his place! It was but a moment, then, until the boy was in his old place among the serpent's coils, happy as he could be.

It was then the boy began to learn many new things about the world and men's lives upon it. He visited the man in the cave every morning and he soon understood that the man was real and that the serpent only seemed to be. And every night the man came for him, they went together out into the world of spirit and gave their help to the needy, the distressed and the weak.

Day by day the association grew closer and the boy learned the wisdom of the serpent more intimately; how it is well to serve men even if they do not quite understand, how aid may be given even if men are not to know that it is given them and how effort is to be put forth in men's service each day even if men neither know nor can appreciate its source. At last the boy began to feel that he, too, was a serpent, a small one but of the same blood and that all men would at last come to have the same curious knowledge that when they forget themselves sufficiently to take strange forms that would harm no one they might be of great and lasting service to their brothers.

W. V.-H.

#### THE MAKING OF THE GENTLEMAN.

We are all familiar with the fact that the gentleman is a modern product. He did not exist as a recognized factor even in the highest and most cultured realms of society, not even in those states which had attained the excellences of education, learning, scientific knowledge and spiritual development. We know that in many ways the ancient civilizations were similar to our own, that our incarnations in Peru, in Chaldea, India, Asia Minor, Egypt, Greece, and in Atlantis nearly a million years ago were analogous to those we are now working out. Though there were many subtle differences almost impossible for those who are not conversant with Theosophic theories to explain. But we know that there are strange differences in the ages of the world. For historians are right in saying that history repeats itself. It is as if the world of men underwent reincarnation in masses. And this is quite true except that

many of the individual souls may not go on with the great group of egos that are winging their way onward toward God, alighting now and again for a space on solid ground and remaining for the rest of the time in the dainty and exquisite upper regions of consciousness which we may only reach with much effort. The excepted souls are taken out of the regular order of incarnations for special purposes. The differences in the requirements of the various ages is to be found in the plan of the Logos which involves a sort of crescendo arrangement for the civilizations, each one differing in degree and character from the preceding, but all showing advances over their predecessors. In the older civilizations, as in the Atlantian days, there were gentlemen of course, but they did not know one another by that name. In fact, we are almost afraid they were not often quite nice enough somewhere to be entitled to the name.

Now when things got to be just about as bad in our period as they could be, when the dark ages hung over the world like black clouds, it seems to us almost as if it must have been difficult for the Great Brothers to know what could be done to help Humanity. But, of course, we really know that They are so wise that They have only to choose between many great plans.

And one of the great things they did in those days was to give western humanity the idea of the gentlemen and then help the people, who are only children in one way, you know, to realize the ideal. So they had to start with King Arthur who, while a Great King, was also a great gentleman.

Now a gentleman is a man who is wholly unselfish at heart, one who really wishes to have nothing for himself, but desires that everything shall be for others. He must be trained and educated in order to be a gentleman. Some one must do this for him and it ought to be, and usually is, the father and especially the mother, who do this work. Arthur was a most unselfish man, of great powers of mind and body, and he taught his knights to give themselves in noble deeds and generous thoughts to the weak and helpless, as you all know, and especially to women!

What a shock it must have given the grumpy old barons who lived in out-of-the-way places, say a couple of hours by express train from London, as we now would measure it, to think they ought not to do what they would with the women and girls they cap-

tured from nice parties going a-traveling near their homes. For, you see, the barons could easily spring upon these travellers at night in those wild days, if they wished, and carry them off or drive them on and take their goods. Now they were to be told that they musn't do such things. "Musn't do such things," they blustered, "Musn't do such things; why, we have always managed our affairs in our own way and we will just show you. So perhaps they would go on for a time, committing the same frightful deeds, until a knight would come down the dusty road some evening, just from Arthur's Court, and after his squires had put away his horses and the armorers had put aside the tools of war to polish in the evening, and the guest had done away with the dust and the big dinner had been eaten, the women would fade away after a sweet adieu and the men would be left alone to talk and perhaps to drink an enormous quantity of wine or punch. Then would come the talk about the ways of Arthur and his Court and the crabbed country baron, really sick at heart, I think, at his own atrocities, would say "What is all this I hear that we are not to capture women and interfere with travellers and things you know?" Well, then, the guests would try to explain what the new ideas were and the robbers would say, "Why, I am going to do just as I please and who is to prevent it?" "Oh, well," the guest would reply, "that is all well enough, you know. Of course, you may do quite as you like, you see. We realize you have great power. And Arthur, himself, would, no doubt, have hard work to whip you. But you see the trouble is, you know, that it isn't any longer fashionable! And that, my children, always finished off the old baron, sooner or later; for if he didn't give up his bad practices, help the weak and be a father to the children, his son would do so, because the power of public opinion is very great and the Good Brothers, who are our Beloved Masters and The Christs of the world, send their thoughts out to men in strange ways that make them attractive. Lesser ideas and ways give way to the greater ones, and so new ideals are born among men.

So it is that to be called a real gentleman is to be given the greatest of human compliments. For the ideal gentlemen are The Great Brothers, Themselves, Who are perfect in the gentle art and are so because They are absolute selfless, always preferring that others should possess rather than They should do so, and because They have learned by great efforts the art of doing for others and because they have acquired by centuries of struggle the power to bring about almost prematurely many of the changes which are to be made in the ideals, the thoughts, the ways and habits of men, the more quickly to bring them to a conscious knowledge of their Maker.—(W. V-H. in Lotus Journal.)

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Dear Laleta:

Since I have known about Theosophy, I have wanted to be a member of the Theosophical Society, for to me it seems so reasonable, which the things they teach you at Sunday-school do not. God would be unjust if it were not for reincarnation; for instance—Jesus being born as a great spiritual man, while the criminal is born just the opposite.

I am very much interested in the planets and would like to know whether Mars is inhabited. What do you think?

Sincerely yours,  
William Watts McGovern.

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A little girl once said to her friend Susie, "What do you think would be the nicest thing in the world?"

"O," said Susie, "to have the most beautiful things to do, all different from one another, to be able to do them, and have the loveliest people in the world for friends. And the worst thing about it all would be that you couldn't do all the nice things for the lack of time and you couldn't have all your friends with you all the time."

Well—that is the way it must be with those who serve God with knowledge, whose work is all before them ready to hand and whose Karma has been resolved by sacrifice and service.



## Theosophical Society---American Section Directory

*Secretaries of Branches are requested to send prompt memoranda of officers and all changes of members' addresses to the General Secretary, Weller Van Hook, 103 State St., Chicago, Ill.*

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